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WILLIAM WATSON ANDREWS

A RELIGIOUS BIOGRAPHY

WITH EXTRACTS FROM HIS LETTERS AND OTHER WRITINGS

PREPARED BY HIS BROTHER

SAMUEL J. ANDREWS

AUTHOR OF "THE LIFE OF OUR LORD UPON THE EARTH"
"CHRISTIANITY AND ANTI-CHRISTIANITY," ETC.

G. P. PUTNAM'S SONS
NEW YORK & LONDON
The Knickerbocker Press
1900

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The Knickerbocker Press, New York

PREFACE

THE peculiar religious position held by the subject of this Memorial makes the presentation of his life one of much difficulty. To a large number of Christian people in this land the work in which he spent the greater part of his life is wholly unknown, and by almost all others imperfectly understood; but to give a full history of it, and a statement of the grounds on which it rests, would be inconsistent with the purpose of this book as a personal biography; and yet without a knowledge of it, much in his position can be only partially apprehended. But the reader who desires to know more can now easily get access to sources of correct information.

It has been a very ungrateful task to show by some quotations the attitude of unreasoned hostility taken by some parts of the Church to the work represented by Mr. Andrews, and to repeat some of the coarse terms of condemnation, and of derision, used by some individual writers respecting it, and by implication of himself as its advocate. But these cannot be wholly passed by in silence, for they give a clearer insight into much of the current religious

thought of that day, and its intolerance; and show how strongly it denied not only the reality, but even the possibility, of any loss of spiritual grace, and the need of any Divine interposition. They also testify to the patience and calmness and brotherly love which marked Mr. Andrews' conduct, under circumstances which for long years of misrepresentation tried his faith to the utmost.

The nature of this biography as a religious one, and its limitations as to space, necessarily keep out of sight some aspects of Mr. Andrews' life which might otherwise be spoken of. During its many years he made the acquaintance of not a few persons whose friendship he highly valued, and with some of whom he had much correspondence. Of those not already spoken of in the Memorial may be mentioned his classmates, John M. Clapp, editor of the *Charleston Mercury*, and the Rev. Alexander Sessions; and, of later years, President D. C. Gilman, of Johns Hopkins University, the Rev. Dr. T. S. Childs, and the Rev. C. C. Starbuck. To the home of Richard Fellows, at New Haven, an old friend of many years, he was always welcome; and he found in the continual marks of affection and confidence, shown in many ways, of President T. D. Woolsey, the Hon. Henry Barnard, and of his classmates, Rollin Sanford, Alpheus S. Williams, and James S. Sanford, not to mention others, great comfort and support.

A number of extracts from his letters and addresses on topics of general interest, selected for publication, have been necessarily omitted.

S. J. A.

A CATHOLIC CONFESSION

(*From the Apostles' Liturgy*)

O Almighty God, who art greatly to be feared in Thy holiness, we are ashamed of our manifold iniquities; we confess unto Thee our sin. We offend continually and grievously in deed, in word, and in thought. Our fathers have transgressed against Thee; and we, our children, and our brethren, do fill up the measure of their iniquity. Thy people, from generation to generation, have resisted and turned from Thee. We have abounded in false doctrine, heresy, and schism. The priesthood have sinned, and all the people. We harden our hearts, and are impenitent; we are proud and rebellious; we are high-minded, and refuse to be humbled. We have rejected Thine ordinances, and have chosen paths of our own. We have lived in strife and confusion, and have not desired peace. We have loved lies and vanity, hypocrisy and deceit. We covet and lust after the things which perish, and seek not Thy heavenly kingdom. We confess the sin of all Thy people, the members of Thy One Catholic Church. We have received Thy truth with our minds, but have closed our hearts against Thee. We have sat in judgment on those whom Thou hast set over us, and we judge not ourselves. We have loved the ways of disorder in which we have lived, and have been slow to learn reverence and humility. We have caused Thy truth to be rejected of the heathen by our foolishness and our sin; and have brought reproach upon Thy Holy Name. By our hardness of heart and unbelief we have grieved and quenched Thy Holy Spirit. We are a burden unto Thee, hindering Thy purpose of grace to others; and we have forsaken our own mercies.

We confess unto Thee, O God, the sin of all kings, princes, and governors; the sin of all ranks and estates of men. From the highest to the lowest, we have all transgressed against Thee. (And as dwellers in this land, we especially acknowledge before Thee the sin of this nation and people.) For all these our manifold offenses and iniquities we do beseech Thy mercy. We have sinned wilfully and grievously; yet have pity on us. We have presumed on Thy long-suffering; yet deal with us in mercy and in truth, and forgive us our sins: through Thy Son Jesus Christ, our only Redeemer. Amen.

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WILLIAM WATSON ANDREWS

WILLIAM WATSON ANDREWS

CHAPTER I

EARLY YEARS—COLLEGE LIFE—ORDINATION

WILLIAM WATSON ANDREWS was born February 26, 1810, at Windham, Connecticut, and was the eldest son of the Rev. William Andrews. His father — a descendant in the direct line from William Andrews, one of the settlers of New Haven in 1638—was a graduate of Middlebury College, Vermont, in 1806, was ordained pastor of the Congregational Church in Windham, August, 1808, and was married May, 1809, to Miss Sarah Parkhill, a native of Massachusetts. Seven children were born to them, six sons and one daughter. (For family details, see Appendix.) Mr. Andrews removed to Danbury, Connecticut, and was installed as pastor of the Congregational Church there, in June, 1813. The descendants of William Andrews, the settler at New Haven, continued for the most part to reside in Connecticut,

and may be regarded as, in the fullest sense, children of the soil. In religion they were strict Puritans; mostly farmers, and not holding any prominent positions in civil or military life.

William Watson, the subject of this Memorial (the second of these names being that by which he was generally called), while not in any sense precocious, gave early proofs of high intellectual endowments. He was prepared for admission to Yale College, according to the standard at that time, at the age of fourteen, but his father thought him too young. Another reason for delay was the want of money, for a clergyman's meagre salary made the closest economy necessary, and often the young student must first earn for himself something to help meet his expenses. This was the case with Watson Andrews. In his fifteenth year he taught a district school in an adjoining town; and later became an assistant in an academy at Fishkill, near the Hudson River. It was at this time that he made the acquaintance of Miss Given, who became his wife some years later.

In the autumn of 1828 he entered Yale College as a sophomore,[1] and, though standing in all departments of study among the first scholars, was especially distinguished in English composition and

[1] In the account which in 1893 he prepared for the life of President Porter (*Noah Porter, a Memorial by Friends*, New York, 1893), he mentions the names of many of his classmates, and gives some particulars of their after career, showing that as a body they were of more than average ability. "Out of a class of eighty-one, thirty-two or three have been clergymen, of whom two [Thomas M. Clark and W. I. Kip] are bishops in the Protestant Episcopal Church; three have been professors in colleges and theological

debate. From early youth he had been interested in debating clubs, and the two great societies of Yale, "The Linonian" and "The Brothers in Unity," furnished a good field for this form of intellectual exercise. He had a sympathetic and musical voice, though not of great compass, which at once attracted attention; a ready command of language, and the ability to state his propositions clearly, and put them in a logical order. He was a member of the "Linonian," and of his part in its debates his classmate, President Porter, at a meeting held April, 1879, for the reorganization of the society, said:

"There was a man in college here when I was in college, a man who entered sophomore year. He wore a gray round jacket, his hair hung on his shoulders, he could not have been more than eighteen years old. A Linonian, I am happy to say, he swept the field, swept the seniors all away by the wave and power of his truly eloquent debate. And I would like to say another thing in regard to that man. I found out that while fitting for college in the country, he somehow or other had got high ideas about classical literature and study. He showed me in manuscript "Demosthenes on the Crown," written out by himself in the Greek; parallel to it he had written the translation; and after a week had elapsed he disciplined himself by writing back the English into

schools; two have been foreign missionaries, two governors of States, two members of Congress—one of the House of Representatives, the other of the Senate; three have been ministers from our government to foreign countries; one a major-general in the late Civil War; one a Secretary of State; sixteen have been lawyers; eight physicians; two teachers of the deaf and dumb; and others private teachers, editors, bankers, and merchants."

Greek ; and that discipline gave him efficient, thorough power in debate. The opening address of the President of the Linonian Society and of the Brothers in Unity, was, when I was in college, the great occasion of the year. I have somewhere preserved the first address, the opening address, delivered by this classmate of mine in our senior year. If I had had time I should have hunted it up, and brought it here, and read portions to authenticate the truth of my remarks."

It was said by one of his contemporaries that it was an argument used by the members of the Linonian Society to induce the freshmen to join it, that it was Watson Andrews' society.

In his junior year he wrote a tragedy, " Talbot Castle," for the Linonian Society, which was acted by its members, and which, it is said, received warm praise from the poet Hillhouse. At commencement he gave an oration on " The Age of Sense," in which he contrasted this with the age of beauty and the age of religion. Of this oration an accomplished woman of New Haven remembered long afterwards how the students themselves checked the hum of conversation when he came upon the stage to speak, and how the hush of expectation fell upon the crowded church in which they then assembled.

Among Watson Andrews' classmates were two with whom he formed especially close relations of friendship, which continued through life. These were Noah Porter, afterwards a tutor, then a professor, and finally President of Yale; and Lyman Hotchkiss Atwater, afterwards Professor of Logic and Political Economy in the College of New Jersey. In the article just referred to on Dr. Porter's student

life at Yale, Mr. Andrews speaks of the influence which the stirring movements of the time had on their youthful minds: "A new spirit was in the air. It was eminently a time of hope and sanguine expectations. We were dreaming of great possibilities in the future." The poetry of Wordsworth and Coleridge had already begun to attract attention in the country, and philosophy was asserting vigorously its claims. In philosophy, especially as presented by Coleridge, Mr. Andrews and his friends were greatly interested. He writes: "The *Aids to Reflection* was republished during our college course, through the influence of President Marsh of Burlington University. It was, I think, towards the close of our junior year that I bought the first copy of this book which was sold in New Haven . . . and it soon became the text-book of a little circle, in which Porter and Atwater were conspicuous for their enthusiasm." [1]

Naturally thoughtful and reflective, he early meditated much upon his relations to God and Christ, but he did not when he entered college regard himself as a member of the Church. The Calvinism of that day did not recognize the membership of the baptized children till they had passed through a period of conviction of sin, and had entered into a covenant with the local church. They were then admitted to the Lord's table, and regarded as under the watch and care of the Church.

Of his religious history while in college he speaks

[1] It was related by one who was present at Mr. Andrews' marriage, that while he and Atwater were in the dressing-room preparing to go to the ceremony, their talk was of Coleridge and his philosophy.

in his account of President Porter's student life. "The years 1830 and 1831 were remarkable in many countries for religious and spiritual as well as political movements. It was in the beginning of our senior year that the college felt the new life which was then stirring England and Scotland as well as our own land. Our class was greatly moved. . . . As a fruit of this religious movement, a large number of the class were brought to make a public profession of the Christian faith, and to become communicants at the table of the Lord." From this time on his thoughts were directed to the Christian ministry, although his early choice had been the law.

It was in 1831, after leaving college, that his attention was drawn through the newspapers and magazines to a religious movement then beginning in Scotland, and which has its development in the "Catholic Apostolic" congregations of to-day. Of this movement, which powerfully influenced all his after life, we shall here speak only to show how it affected his studies for the ministry, leaving a fuller consideration of it to the later period when he identified himself with it.

The beginning of this movement was in certain spiritual utterances — tongues and prophesying.[1] There were also some remarkable cases of healing. At this time, also, much interest in the prophetic

[1] It is impossible within the scope of this Memorial to speak in detail of these spiritual manifestations, or of the proofs they gave that they were the true utterances of the Holy Spirit. Those who desire to know the history of the movement in its beginning may consult a book, *Creation and Redemption;* also, *Restoration of Apostles and Prophets;* the article by Mr. Andrews in *Bibliotheca Sacra*, reprinted in pamphlet form; and a *Narrative of Events.*

Scriptures was awakened in many quarters by the preaching of Edward Irving and others on the Second Advent of the Lord. Mr. Andrews, referring to this period of his life, writes: " It was immediately after leaving Yale, in the autumn of 1831, that my attention was arrested by a letter taken from *Fraser's Magazine*, giving an account of the utterances in tongues and prophesyings by holy men and women of the Kirk of Scotland; and I felt that here was a phenomenon worth looking into. I resolved to study the New Testament, and find out what it said of spiritual gifts, and of the Lord's advent. This was the beginning of my interest in this religious movement."

Two questions were now brought before him: first, as to the Lord's return to the earth, the place which it held in the Divine purpose of redemption, and whether it was or was not an object of hope and prayer, and something to be preached as an incentive to the Christian life; secondly, whether or not the gifts of the Spirit as mentioned by the apostle (1 Cor. xii. 1–7) were given to abide in the Church. These were purely Scriptural questions, and it was by the teaching of the Scriptures that they must be decided. The question as to the utterances in Scotland, and later in England, whether they were the utterances of the Holy Spirit or not, and as to the reality of the supposed miraculous healings, were matters of fact, to be decided only upon sufficient evidence. And in the matter of the Lord's advent, the Scriptural teaching respecting it was to be distinguished from the interpretations of Mr. Irving and others, and from any

speculation as to the time. These were points for his subsequent examination, and it was not till some years later that his beliefs became clear and firm. But his study of the Scriptures, from this time carried on most diligently, was opening to him new questions, and impelling him to the consideration of points respecting the constitution of the Church, its relation to its Head, and its ministries and ordinances, then almost wholly ignored in New England theology.

The autumn months of 1831 were spent at his home in Cornwall, in a romantic valley amid the hills. A favorite place of resort he found in a secluded glen a little way from the village, of which he writes in a letter: " Half a mile from our house is a glen, where in the hot summer months I have often sought coolness and solitude. It is walled in by high, broad-breasted rocks on one side, and a steep, thickly wooded hill on the other, and through it, over many a tiny precipice, dashing and foaming, runs a small mountain stream. At the upper end the mossy rocks rise irregularly, one above the other, building up rude seats for this sylvan amphitheatre; and in the leafy summer the trees form a canopy overhead, through which the blue heavens look down in scattered glimpses."

The year after his graduation was, as is often the case when college life is ended, and its stimulus and support are taken away, one of much mental depression. In a letter written to Porter, October, 1831, he excuses himself from writing a comedy, which he had been invited by the Linonian Society to prepare, on the ground of ill-health and low spirits.

He was then suffering from an inflammation of the eyes which prevented much reading or writing; and to this was added the feeling that he was constitutionally unfitted for vigorous and aggressive labor. In a letter of December, 1831, he speaks of himself as having "awakened from the ambitious dreams of his academic years, to poverty and embarrassment, and to the still gloomier consciousness of entire unfitness for the duties and responsibilities of active life." This sentiment often reappears in the letters of this period. Even of the comparatively quiet and uneventful life of a clergyman, he writes: "From the weighty, the crushing responsibilities of such a life, and its fatiguing, ceaseless round, I shrink in fear and dread; and the same love of silent thought, and the same aversion to active life, will in these noisy and bustling times make me a world-shunning recluse." But there is no hint of any religious doubt or of disquiet as to the great truths of the Christian faith.

In letters written about this time to his friend Porter, he speaks of reading to divert his mind: "I console myself when downhearted with John Norris and Thomas Aquinas — two of the likeliest old gentlemen I am acquainted with. I conclude with the wish of old John Norris: 'May God give us light, and when we have found that, humility'; or, as I would amend it, 'Give us humility, that we may find light.' I am now busy in deciphering the enigmas, and phantasies, and devotional flights of Jacob Böhme."

Being in debt at the end of his college course, it was necessary for him to find some immediate

employment. He was very soon after his graduation offered a place in the newspaper office of Mr. Duff Green, publisher of the *Telegraph*, at Washington, D.C.; but he had no taste for political journalism, and declined it. The only work immediately available was that of teaching, and in the winter of 1831–32 he taught in an academy in Washington, a town a few miles from his father's residence.

After his school work in Washington was ended in the spring of 1832, he spent a little time in New Haven, and later returned to his father's at Cornwall. In May he accepted an invitation to teach in a private family near Warrenton, Fauquier County, Virginia. He went there in June and remained till October. In writing to his father, he says: "My situation is as favorable on many accounts as I could desire. Nowhere could I see more genuine hospitality, or have a better opportunity of becoming acquainted with diversities of character. No house in this part of the State is more noted than Oakwood, or in the summer months the scene of more festivity and gayety." But the religious conditions he found very unlike those then existing in New England. Bishop Meade was endeavoring to lead his people into a higher Christian life, but many looked upon his efforts with disfavor, and Mr. Andrews adds: "I occasionally hear those halcyon days lamented, when parsons led out a dance, and were the jolliest wine-bibbers and whist-players in the country." Something of the same spirit, though under differing forms, might be found in the clerical life of New England during the last century.

This residence in Virginia, though brief, was of

great advantage to Mr. Andrews, as to both body and mind. Although still subject to moods of depression, he rose to the consciousness that he could do little good in the world except as an active member of society. Writing to Porter, he reaffirms his purpose to enter the Christian ministry as the field of labor in which he "could best combine active labor with peaceful study. . . . No one is so favorably situated for happiness as a clergyman in the country. My purpose is to qualify myself as speedily as possible for the unambitious, yet weighty, and often perplexing, duties of a parish minister; and if my talents and attainments shall enable me to be useful in the most obscure congregation in the Church of the Lord, and a blessing to my friends, I shall thank God, and go on my way rejoicing."

The winter of 1832–33 was spent at Washington, teaching in the same academy as in the previous year. In a letter to Porter he says: "With many pleasures, there is one disadvantage attending popularity in a country village. You are a *homo publicus*, and are expected to attend religious meetings of all sorts, lyceums, temperance meetings, and besides be sociable among the people, leaving one little time for private study or correspondence. I have just slipped my head into a new noose, that is, I have engaged to deliver a series of lectures on the Prophetical Books of Daniel and The Revelation." The immaturity of his preparation for such lectures he himself recognized in later years.

In a letter he expresses the hope that Porter and himself can make an arrangement (never effected) to

spend six months together in the study of theology and philosophy. "Nothing," he writes, "would be so beneficial to my mind and heart as daily intercourse with a tried, wise, and affectionate friend."

The early summer of 1833 was spent in Cornwall at his father's house. He was married July 24, 1833, at Fishkill, N. Y., to Miss Mary Ann Given. He was licensed September 25th of the same year, at Norfolk, by the North Association of Litchfield County, in the usual form, to preach for the term of four years. The winter of 1833–34 was spent in Cornwall, he carrying on his theological studies, and preaching occasionally, and also assisting his brother Warren in his school.

Early in 1834 he was invited to become the pastor of the Congregational Church in New Hartford, a town not far from his father's home, but he declined it. About the same time he received an invitation from the Congregational Church in Kent, and this he accepted, and was ordained there on the 21st of May. His ordination was according to the usual Congregational forms. A Council was convened of the ministers and lay representatives of the consociated churches of the vicinity, who, after an examination of the candidate, and his approval, ordained him by prayer and the laying on of hands; his father in this case preaching the ordination sermon. Although well known to all to be deeply interested in questions of the constitution of the Church, and of prophecy, no objection, so far as is known, was made by any to his ordination.

CHAPTER II

PASTORATE AT KENT — CURRENT RELIGIOUS BELIEFS

THE ordination of Mr. Andrews and the beginning of his ministry presents a fitting opportunity to consider the several influences acting upon him, and which from the first gave to this ministry a peculiar character. These influences were, the prevalent theology of New England in which he had been educated, and its effect upon the religious life of the people; the philosophic principles of Coleridge; and the new germinating beliefs as to the Church and its ordinances and endowments, which the religious movement in Scotland and England presented to his mind.

As more than sixty years have passed since his ministry in Kent began, and there has been in many points of religious belief a great though gradual change, we must go back and note the nature of the change. It will be understood that we speak here primarily of the Congregational churches of New England, though what is said is applicable in great part to the Baptists and Methodists. There were

then no Roman Catholic churches except in the larger cities, and only a few weak and scattered Episcopal congregations.

The New England churches of that day were for the most part doctrinally orthodox, holding fast to the Trinity, to the Divinity of Christ, to the Inspiration of the Scriptures and their supreme authority, to the sinfulness of human nature, to the sacrifice of Christ as the basis of our salvation, and to the necessity of personal repentance and faith.

But though the Divinity of Christ was firmly held, the wide-reaching significance of the Incarnation was little apprehended; and though the facts of His Resurrection and Ascension were articles of faith, their bearings upon His present priesthood and upon His future kingship were only dimly seen. Very little was said of Him as the living and ruling Head of the Church, or of His present intercession, or of His return. The great doctrinal topic of the pulpit was the way in which His death was related to the forgiveness of sin, joined to the question of man's ability to obey God. The work of the Holy Spirit was much dwelt upon, but He seemed often to be regarded as the Head of the Church, rather than as sent to testify to Christ as the Head. The great channel of His operations was the preached word, not ordinances or sacraments. The sermon was, therefore, the centre of interest, and the other parts of the service were regarded as introductory and subordinate. It was the general belief that the world would be converted to Christianity by the preaching of the Gospel, and much interest was felt in missions. The more ardent expected to

see great and immediate results,— nations born in a day,— seeing a type of this in the Sandwich Islands.

As regarded the sacraments, Baptism was scarcely more than an empty form. The baptized children stood only in a nominal, not vital relation to Christ, and in a merely external one to the Church. It was generally held that at the Lord's table the communicants ate and drank as a mere commemorative act—a vivid way of bringing the Lord and His work to remembrance. But there was a form of consecration used by many which showed a feeling that there was more than a mere commemoration. A common formula was a prayer that " so much of the bread and wine as should be consumed, might be separated from a common to a sacred use." That which remained of the bread, usually a large portion of the loaf, was not looked upon as consecrated, and was taken by the deacons or the pastor, and consumed at the evening family meal.

That there is a universal Church, one body, all its members, in virtue of their baptism, partaking of a common life, that this unity should be visible, that Christ's headship embraces all with equal love and care, and that all must suffer or be blessed together, were truths wholly disregarded as of no practical importance. No sorrow was felt at the many divisions of Christians, and their attendant rivalries and hostilities. These were accepted almost as a matter of course, and to be little regarded. Indeed they were defended by many on the ground of utility, as stimulating to greater activity. It was not the relation of Christians to one another, but the

relation of each to God, which was the great object of concern. Continual mention was made of the churches, but very rarely of the Church. Loyalty to Christ was with many loyalty to one's own denomination or sect.

As regarded the future life, the resurrection of the body, which would be at the Lord's return, was held as a doctrine, but its importance was nullified by the other doctrine, generally held, that "the souls of the faithful do immediately pass into glory." As the Lord could not return till His Church had converted the world by the preaching of the Gospel, the resurrection must be put off into the distant future. It necessarily followed that all the Lord's words which seemed to describe His personal coming as speedy and sudden, and to be always kept in mind as an object of hope, must be referred to death. He would Himself come, indeed, at last to raise the dead, but not till the long drama of redemption was accomplished; and then as the Judge to the final judgment. Death thus practically usurped the place of the Living One in their thoughts, and His children walked through life with eyes ever looking down into the grave as if He had never risen. Although, theoretically, to die was to enter into glory, yet practically death continued to be the king of terrors, and to have it ever in mind was a Christian duty. Their piety took on it a sad,[1] funereal type, which showed itself in their

[1] All elderly New England readers will recall not a few hymns like these: "Hark, from the tombs a doleful sound," "We lay our garments by"; and in children's hymn-books, "Tell me, Mamma, if I must die, as little brother died."

worship, in their prayers, their hymns, and in all their religious utterances.

It was in a community in which this type of religious doctrine and life prevailed, that Mr. Andrews began his pastoral labors, and this necessarily determined the general character of his teaching and work. He met at the outset the almost universal feeling that truth from the pulpit was to be valued as it bore on the matter of personal salvation. The question which his Christian hearers would put to every sermon was: "What good has it done me? How has it helped me to save my soul?" Or, looking toward those not church members, who often made half the congregation, the question was: "What effect had the sermon made on them? Will it convict them of sin? Will they be brought by it into the Church?"

A clergyman's son, and familiar with the spirit and forms of New England religious life, Mr. Andrews was able to understand and sympathize with those thus educated and trained, whom he was to teach and guide. He was able to recognize what was true in their beliefs, and in their type of piety, and to defend and preserve it. But how was he to bring them into the larger and higher conceptions of Christianity into which he was himself entering? The great and essential beliefs already mentioned, they held in common, and his work was to enlarge and make more definite their conceptions of them, and to show their mutual relations. He was not called to present to them new truths, but to teach them how much was involved in the old; and also that God's ordinances are always realities, not empty forms.

As his own religious knowledge enlarged, and he saw more and more clearly the purpose of God in the redemption of man, he aimed to show them that purpose, both in its successive stages, and in its unity, and in its culmination in the kingdom of God. He taught them that the work of redemption was not ended at the cross, but only its foundation laid; and that Christ's present priesthood and intercession, and His kingdom to be established at His return, are both essential parts of it.

It was in this way that Mr. Andrews endeavored to lift his people out of the narrowness and selfishness of mere individual salvation, as the one great absorbing element of the Christian life; and to bring them to see their true position as those called to be co-workers with God in His great purpose, and their relations and duties to His Son and to His Church.

The second of the influences affecting the ministry of Mr. Andrews was his study of Coleridge and his philosophy. In a quotation already made from a letter we have seen how he speaks of the *Aids to Reflection*. He felt that it had been of great service to him. "It was a book for thoughtful study, not for hasty and superficial reading, and we soon came to value it and to admire it for the insight it gave us into the deep, underlying principles on which Christian philosophy must rest, and which furnish the key to the structure and history of humanity. It is scarcely too much to say that it wrought in us a great intellectual and spiritual revolution. It taught us the art of thinking, or of referring facts to principles, and of looking below the phenomena

of the movement or the age to the imperishable truth which gave them their meaning and value." After giving some illustrations, he adds: "We found in his writings also a sure antidote to pantheism and materialism, in their teaching about God, living, personal, triune; in His relation to the creature brought forth by Him, and filled with symbols of spiritual truth, but never to be identified with Him. Nor did he find in nature or man any substitute for Divine Revelation by His Word and Spirit, but held up the Bible as the inexhaustible storehouse of truth respecting God, and the inspired record of the work of redemption through the incarnation, death, and resurrection of His Son. The Bible became to us a living book, every part of which had its relations to the whole, and could never lose its use and power till the complete accomplishment of the Divine purpose centring in the Incarnate Son."

The third great influence upon Mr. Andrews, and modifying his own beliefs upon some most important points, was the religious movement in Scotland and England already spoken of. Through this movement and its spiritual phenomena his attention was called to the constitution of the Church as Divinely appointed, and especially to its spiritual endowments; opening to him questions which had long been regarded as definitely settled. He was led to study the place and work of the Holy Spirit in the Church, His differing operations through its various ministries and ordinances, and the nature, value, and permanence of His spiritual gifts. Were some of these operations and gifts limited in the Divine purpose to the apostolic age, or had they ceased

through lack of faith? What did the Scriptures teach upon this point?

This course of inquiry soon led to the study of the relation of the Holy Ghost to the risen Lord, and of the Lord's place and prerogatives as the Head of the Church. He gradually saw how much this headship involved, — the organic structure of the Church as His body, the Head and the body constituting one organism, its unity, its obedience to one will, its exaltation in Him as the risen and glorified Lord, the nature of its ordinances, and the number and permanence of its ministries. He saw that to the Head belonged all authority and rule, and that it was His prerogative to appoint His ministers; to the Holy Ghost it belonged to give them their spiritual endowments.

The headship of Christ thus assumed more and more importance, and the apostolic designation of the Church as "His body" acquired a continually deepening significance. Inquiry as to the priesthood now fulfilled by the Lord in heaven, and as to the participation of the Church in that priesthood, naturally followed.

What part has the Church in His present work of intercession in heaven? What place has prayer in her worship? And gradually other questions arose: What is the relation of the Lord's present office as High Priest to His future one as King? What work is to be done by the Church in the world before He can return? Is there to be any special work in the Church to prepare His children for His return? And how is this preparation to be effected?

With his vision clarified, and its range enlarged

by his Scriptural and philosophical studies, and with a mind naturally seeking unity, he began early in his preaching to complement the truths of the New England theology by other truths which, if not denied, had been in large degree thrust out of sight. One early effect of these studies was to deliver him from the belief, then universal around him, of a distinction between the primitive form of the Church as extraordinary and temporary, and a later one as ordinary and permanent. He saw that the Church being an organism, embracing in its unity of life both the Head and the body, the body partook of the unchangeableness of the Head, and must remain the same organic whole till the end God proposed by it had been accomplished. He saw that its life, as that of the risen and immortal One, was a supernatural life, and that the power of this life should be seen in all its ordinances and ministries, making them great and blessed realities.

It is not to be supposed that the clear conclusions to which Mr. Andrews ultimately came upon all these questions, were reached by him till years after his ordination; but the main points involved in them were early in his mind and objects of his Scriptural studies, and their relations to one another were seen with increasing clearness. During all his life the centre of all his teaching was the Incarnation —the revelation of God in the Incarnate Son, and His work in man's redemption.

Probably the point which Mr. Andrews presented earliest in his preaching, and which attracted the most attention and provoked most hostile comment, was the return of the Lord to earth as an object of

hope. He showed its purpose, and the place it held in the economy of redemption, the great practical importance belonging to it, and the duty of ever keeping it in mind. This ran so counter to all the current beliefs and expectations, that his teaching naturally aroused very strong opposition, and was the subject of severe censure, not as wholly unscriptural, but as having a depressing influence upon Christian activity, and as leading the mind away from present duties to unprofitable and visionary speculations. The study of the prophetic Scriptures was much disparaged in all quarters, and his religious friends, and especially his college intimates, looked upon this direction of his studies with much alarm, especially those regarding the Lord's advent. Expecting much from him, they saw that he was accepting beliefs which would so affect him in the estimation of the general religious public as to shut many pulpits against him, and would be an effectual bar to any ecclesiastical advancement. He had many letters of remonstrance and warning. A near relative, a missionary, wrote to him that there could be no revivals where the Lord's advent was preached, and that no one believing in this would go as a missionary to the heathen. As early as 1833 he writes: "I fear my life is not to be so tranquil and unruffled as I have all along been dreaming. My friends are anxious. Rumor with her thousand tongues is becoming very busy with my name. My father turns down a leaf in *Wilson's Sermons* pointing to a warning on the study of the unfulfilled prophecies." He mentions other cases in which the clergymen who knew him lamented the errors

into which he was falling. But he was not moved; he writes in a letter: "It is my heart's desire and daily prayer to God to be guided into all truth, and sure I am that He will not always suffer me to be in error and darkness. No desire of distinguishing myself shall lead me to adopt a single doctrine. But I shall follow the truth of God where it shall lead me, well knowing that if I am in the right road here, I shall find it both narrow and strait and thorny. Rebuke me if I deserve rebuke, and I will receive it with meekness; and help me by your prayers and counsels to find that wisdom which is dearer than hid treasures."

Of Mr. Andrews in his study of the Scriptures, it might be said in his own words, written of Irving: "It was not an intellectual process merely, but his whole spiritual being had part in it. . . . No truth that did not touch his heart as well as his understanding, could take deep root within him."

The anxiety with which his friends regarded his prophetical studies was greatly increased by the unconcealed interest he took in the development of the religious movement in Scotland. As has been said, he did not at first accept the spiritual phenomena—the tongues and prophesyings—as the undoubted utterances of the Spirit, but studied the Scriptures to learn their nature, and whether such utterances were possible in our day. He writes: "My feeling as I read of the utterances of holy men and women of the Kirk of Scotland was, that here was a phenomenon worth looking into; and I resolved to study the New Testament and find what it said on the subject of spiritual gifts. This was the beginning

of my interest in this religious movement, then in its earliest infancy. I was in no connection with its leaders, and knew no one, indeed, for years who believed it." In a letter written in 1834, he says: "You know I have never formed a decided opinion respecting the genuineness of 'the gifts,' having been contented to say that, for anything I knew, they might be genuine."

It is not strange that Mr. Andrews' friends should have regarded his growing belief in the genuineness of the spiritual phenomena in Scotland with deep regret and anxiety, for almost the whole religious press of Scotland and England declared them to be a delusion, if not also in part imposture.[1]

[1] Some extracts from English periodicals will serve to show how vehemently the reality, and even the possibility, of the restoration of miracles and of the primitive gifts was denied. Thus it was said in the *Edinburgh Review* of June, 1831, of the alleged gifts and powers: "Our readers will be surprised at this discussion as making these claims the subject of argument rather than of mere unmitigated contempt." It describes a belief in their reality as "absurd and revolutionary," and as "building up a false and hypochondriacal religion." "The history of Protestantism is the uniform disclaimer of the existence of any promises in the Scriptures that miraculous powers should be continued in the Church." The *Christian Observer*—the organ of the Low Church party—declared in regard to the cases of supposed healing: "Any other solution must be received rather than that of a miracle." The writer of a book entitled *Modern Fanaticism*, speaks of "the revival of some ancient and long-forgotten hallucinations," of "persons of a wild and erratic turn of mind," of "exhibitions of fanatical extravagance." "It is the general conviction of the Protestant Church that miracles ceased nearly seventeen hundred years ago, their design being fully and finally accomplished." It was assumed by all that the gift of tongues was for the preaching of the Gospel, and that, with prophecy, it had long since ceased. Any supposed spiritual utterance in our day condemned itself; it could not be of God.

These expressions of unbelief and of severe condemnation were repeated in the religious press of America, and were universally accepted as just. Mr. Andrews did not for years know of any one who believed that the spiritual utterances were of God, or who felt any interest in the inquiry whether they were or not. He found no sympathy in any quarter. All his friends wondered at his willingness to reconsider questions of ecclesiastical polity that the Church had long ago decided, and to accept as genuine the spiritual manifestations which those regarded as her wisest and best leaders rejected.

But the friends who knew him best, though greatly regretting the direction his mind was taking in these investigations, yet did not doubt that he would stand fast in the essential elements of the Christian faith. Probably they looked upon the movement in England as an evanescent one, which he would himself renounce, though he might continue to hold some beliefs respecting the Church not held in the Congregational churches of New England. There was, therefore, as has been already said, no objection made, so far as is known, to his ordination.

CHAPTER III

PASTORATE AT KENT

KENT, the place of Mr. Andrews' residence for so long a period, is a small town lying on the Housatonic River, in Litchfield County, Connecticut. On the west ran the stream, and close behind it rose a ridge of granite hills, precipitous and craggy. To the east were rugged and swelling uplands. Writing of it in later years, he says: "When I came to dwell in this secluded but beautiful valley, with its sweet flowing river and rocky ramparts of hills, it was then shut out from the world far more than now. No iron road threaded the valley. If we would reach the cities of our own State, it must be by slow and tedious journeys over steep and rugged hills, or along the sandy river roads." But its natural position gave it many charms, and these soon got a strong hold upon him. He writes: "It seemed a fit spot for quiet and study and the pastoral life, shut out as it was from the noise and bustle of the world, and inviting to devout meditation and communion with the Creator of all this beauty." Writing soon after his ordination

to a friend, he says: "I have no room now to describe Kent; you must come and see it. It is one of the most perfectly rural villages in Connecticut. It has a river, the Housatonic, running at the foot of a range of mountains; and thereby to the everlasting hills it adds the other elements of motion and progression. My favorite walks are on the banks of the river, and on "the ridge,"—a long, winding, and very regular swell of land, three or four rods wide, and from ten to thirty feet high, covered with beautiful forest trees; on a hot day it is a delightful retreat."

Mr. Andrews continued in the pastoral charge of the Congregational church in Kent from May, 1834, to May, 1849. This period of fifteen years may be divided into two parts by his visit to England in 1843.

From the extent of its territory the pastoral care of his parish took most of his time. In a letter to his old parishioners in Kent on the 150th anniversary of the church (1891), he thus speaks of his early ministry: "The services on Sunday in the church, and a third on summer afternoons in the outlying districts, and in the centre schoolhouse on winter evenings; a Thursday afternoon prayer-meeting for the church, and most of the year a weekly lecture in the remoter parts of the parish: this was the ordinary routine." To this must be added the official work of visiting the schools of the town. But he still found much time for study. He read at this period largely in the Fathers, both Greek and Latin; in the schoolmen, and particularly in St. Thomas Aquinas; in the theologians of the

Reformation, both Churchmen and Dissenters—the Independent, Thomas Goodwin, being an especial favorite with him; as also were the theological writings of Sir Francis Bacon. Although reading German easily, he did not take much interest in German theology, or make much effort to keep up with its rapidly changing phases.

It was to the Scriptures that he devoted most of his time and attention. These he read constantly in the Hebrew and Greek. In the minor questions of chronology and archæology he took comparatively little interest. Accepting the Bible as a truthful record of God's dealings with men in the execution of His purpose in the Son, he saw in it such a unity that the disintegrating modern criticism had little influence upon him. Starting with the primal promise of " The Seed of the woman who should bruise the serpent's head," he saw in all history, secular and sacred, the Divine hand preparing the way for the fulfilment of that promise. The small discrepancies and seeming contradictions in the historical narratives of the Bible did not trouble him, for he believed that time and larger knowledge would explain many; and the unity of purpose manifest in the Scriptures, from Genesis to the Revelation, was its own evidence that one Spirit had guided the writers. And he saw in secular history the hand of God ruling the nations, and overruling all events to the final accomplishment of His purpose. It was in the light of this purpose as revealed, and in part already fulfilled, that he studied the past, and scrutinized the present, and looked forward to the future.

Early after his ordination Mr. Andrews was asked to become a member of "The Pastoral Union" of Connecticut, an association of Congregational clergymen formed for the defense of the orthodox faith against prevalent forms of heresy and error. Though sympathizing fully with the end proposed, he declined to become a member. The ground of his declination, as appears from a memorandum in the form of a letter found among his papers, was that voluntary unions of this kind were attempts to do what the Church only could do. He says: "The ground of my hesitation has been the doubt I have as to the principle of such unions. The Church is God's own institution, and was in the beginning provided with all the necessary means of defense. If the Church has fallen into weakness and danger, it becomes her ministers who discern the evil, to stand every one in his place, bearing on their hearts the iniquities of God's people, making continual intercession on their behalf, and strengthening the things that remain and are ready to die. In this way, and not by means that are of man's invention and not of God's appointment, can the evil be stayed. . . . The Lord's way for the edifying of the Church is better than man's, and the time will doubtless come when all human inventions for its defense and blessing will be put aside, and His own ongoings be seen in His Sanctuary. . . . But while I cannot for this reason become a member of the Pastoral Union, it is no doubt the duty of those who belong to it to abide in it, seeking to make it, and the Seminary under its control, a blessing to the churches."

This serves to show how early the conception of the Church as one body, and of the unity of its action, had taken possession of Mr. Andrews' mind. He saw in the application of the voluntary principle to it a denial of its unity, and the occasion of divisions without end; and the present great multiplication of these partial, self-constituted unions, making them, rather than the Church, the centre of interest and of Christian activity, shows the correctness of his judgment.

Having spent the larger part of the time after leaving college in the vicinity of Kent, Mr. Andrews was personally known to most of the Congregational ministers of that part of the State, and it was a pleasure to him to meet them in the various gatherings held for ecclesiastical purposes, or Bible study and fraternal intercourse. His brethren, if not always agreeing with him, or perhaps not understanding him fully, found his papers read before them carefully prepared and luminous. It was said by one of them in after years that "he touched nothing which he did not adorn."

In 1835 Mr. Andrews was invited as a substitute to deliver the Phi Beta Kappa oration at New Haven. This was given in August, and was printed in the *Christian Spectator* of September, 1837, probably recast, under the title, *The Relations of Law and of a Reverential Spirit to Individual and National Prosperity.*

In April, 1836, Mr. Andrews' classmate and dear friend, Noah Porter, Jr., was settled over the Congregational church in New Milford, the town adjoining Kent on the south. This was a great

pleasure to him. In his paper in the *Life of Porter* he remarks: "Our parishes bordered on each other, and for seven years our intercourse was frequent and most affectionate. For a part of the time we preached for each other the lecture preparatory to the Communion. . . . We exchanged pulpits at other times also, and assisted each other in week-day services in seasons of religious awakening."

Another clergyman early came into the immediate neighborhood of Mr. Andrews, with whom he formed a friendship that continued for forty years—the Rev. Adam Reid, of Salisbury. Mr. Andrews preached his ordination sermon, September 26, 1837. One bond of union was their common belief in the Lord's speedy return.

On January 1, 1838, his father, pastor of the Congregational church in Cornwall, died, and he was invited to take his place. It was pending his answer to this invitation that the charge of "Irvingism" was first publicly brought against him. It was made by a former pastor of that church, still residing in the town, as an objection to his assuming the pastorate. The incident is worthy of mention as showing the general belief of the older ministers of that day in regard to missions, and to the Roman Church as apostate.

In a long letter sent to Mr. Andrews he says: "Excepting your peculiar views of Irvingism, none will be more willing that you should be our minister than your sincere friend." The writer goes on to define what he meant by "Irvingism," distinguishing it from the Pre-Millennial belief—"which was no heresy, and had been held by many in the earliest

times." He defines Irvingism as holding "several great errors": 1. That the efforts to convert the world without the aid of miracles are futile and useless; and also as denying the value of many of the missionary societies and religious associations of the day. 2. In showing forth the wickedness of the last days as if foretold in prophecy, it has "greatly slandered and calumniated the Church," and especially the Protestant churches, in applying these prophecies to them "as much as to the apostate Church of Rome." 3. In claiming for its friends that they only constitute the true and pure Church of Christ.

Besides these specifications of errors, he affirms that a belief in present spiritual gifts and miracles must necessarily lead to the wildest fanaticism and disorder.

That these objections were very serious in the mind of the writer, he often affirms: "Believing all this, as I solemnly do, I appeal to my brethren whether I am not bound to give this admonition and warning. . . . I love the person, the talents, and amiable deportment of Mr. Andrews; but I love the cause of religion and peace of the churches as of infinite importance. . . . Duty imperiously urges me to perform a very painful service." [1]

[1] As the terms "Irvingism" and "Irvingite" first meet us here, and have been continually used since, as terms of odium, it may be well to consider the ground of their use.

To have a single term to describe a complex movement is a convenience, and such movements have often been designated by the name of some one especially prominent in them. It was so with the ritualistic movement in England, for a time designated as Puseyism,

The invitation to Cornwall he declined. After stating some reasons why the invitation to take the place of his father was especially grateful to him, he adds: "But I am now the pastor of a people who were first united in me after a long period of division and gloom, and our relation has been perfectly harmonious. I am bound to consider the effect of my removal upon their future peace and prosperity. . . . I would also say that I have ever felt opposed to the removal of ministers for any but the most weighty reasons. . . . But in my own case, though in many respects it would be very gratifying to my feelings, and would be

and its friends as Puseyites. But as the unfitness of this name soon became apparent, it was dropped, and one impersonal and more characteristic given to the movement.

But with the term "Irvingism" this was far otherwise. It was persistently asserted, and continues to be to this day, that Mr. Irving was the head and leader of the movement; and thus its characteristic feature, as under the rule and guidance of a college of men believing themselves to be called of God to the apostleship, was wholly ignored.

A brief statement will show that Mr. Irving held no such place in the work as thus ascribed to him.

The death of Edward Irving took place in December, 1834. The first Apostle was called in 1832, and a second in 1833. In April, 1833, Mr. Irving was ordained by them, and during that year several congregations were gathered and their ministers ordained.

This simple statement suffices to show how historically inaccurate it is to speak of Mr. Irving as "the founder of a sect, which is rightly called by his name." Not only did the movement begin in Scotland among persons wholly unknown to him, but his part in its later stage was a subordinate one. He himself had no spiritual utterance; he acknowledged others to be over him in the Lord, and received ordination at their hands, and by them was set in charge of a congregation. He died a year and a half after this, and before the Apostolic College was filled.

greatly to my advantage in a pecuniary point of view, yet I cannot but think that you will on reflection approve of my decision as calculated to give more stability to the pastoral relation, and as being such as you would wish to see imitated by your own pastor in like circumstances."

On July 31, 1841, he preached the installation sermon of his brother, E. W. Andrews, over the Broadway Tabernacle Church in New York. Of this sermon the *New York Observer*, some years after, said: "We recall hearing some ten years ago a sermon of the Rev. W. W. Andrews, of Kent, Ct. . . . At this time he was prophesying of the speedy coming of Christ to establish His kingdom in person on the earth. We do not think any man on this continent advocated that doctrine with more ability, learning, and sincerity than he."

During this period, though devoting himself to his pastoral work, he watched carefully the progress of the religious movement in England. This in 1835 entered upon a new phase. It was now under the guidance of twelve men believing themselves called of God to the office of Apostle.

It was natural that they who denied the genuineness of the earlier spiritual manifestations, and affirmed them to be delusions or worse, looking upon this further development as a higher form of the delusion, should say: Now we will see into what doctrinal errors and fanatical excesses these self-commissioned and deluded men will run. Their work will speedily show the falsity of their claims, for no men can assume such an office and fulfil it, who are not called of God.

And in this expectation they were undoubtedly right. No man can of his own will assume an office in His Church to which God has not called him, and rightly fulfil it. And this is pre-eminently true of the highest office in it — the apostolic. Those who without any warrant take upon themselves the most sacred and solemn duties,—to order the worship of God's house, to define its doctrines, to ordain its ministers, and to minister the gift of the Holy Ghost,—will speedily find their work worse than vain; and its results will show that they have not been sent of God, but have been serving His great enemy.

Mr. Andrews, therefore, could not but regard with intense interest, and not without mixture of anxiety, the teaching and acts of the new Apostles. It is no part of this Memorial to speak of their work in its historical details, and it will be referred to only so far as is necessary to show the ground of his growing belief in it as a Divine work.

The first step taken by the Apostles was a declaration of principles in the form of Testimonies. The first was addressed to the Bishops of the Church of England; the second and larger to all the Patriarchs, Archbishops, and Bishops, and to the reigning Sovereigns of Christendom. This was translated into French, German, and other languages, and also into Latin. These Testimonies were presented, as far as possible, personally to those to whom they were addressed.

In the last, the Divine constitution of the Church, and its relations to the State, were set forth, and the failure on the part of both to fulfil

the duties of these relations, and the judgments impending if there were no repentance.

These statements of principles, though probably received by those addressed for the most part with indifference and neglect, not to say even with contempt, showed them at least that they were not dealing with fanatics, nor with men working in secret, but with men who had a clear perception of the evils, religious and civil, of the times, and of their causes, and, as they believed, of the Divinely appointed remedy; and who honored the existing rulers in Church and State. The principles laid down in these Testimonies Mr. Andrews accepted as true, and wholly in accord with the teaching of the Apostles in the beginning, as given in their Epistles.

But equally vital was the point: How would the Apostles execute their apostolic commission to prepare the Lord's way in His Church? Plainly they could not do this except among those who accepted their apostolic authority. If rejected by the several ecclesiastical bodies through their heads, they must address themselves to such as would hear them, and gather and organize distinct congregations. This was a matter of necessity, not of choice. This action, though it seemed divisive, and the beginning of a new sect, did not appear such to Mr. Andrews. It was what the Apostles in the beginning did in gathering congregations out of the Jewish Church, which had refused in its leaders to acknowledge their Divine commission. He saw that the work of Apostles was in its very nature catholic, to build up and not to pull down, to unite and not to separate; and if they gathered

congregations, it was because in no other way could the full order of the Lord's house in ministries, ordinances, and worship be seen, and the Holy Ghost work in the fulness of His operations. If rejected by the leaders of the several religious parties, the only possible way for the exercise of their ministry was to gather such as would receive them, as was the case in the early Christian churches, and find in them the nucleus of the future unity of all.

It was not till 1838 that Mr. Andrews came into any personal intercourse with those serving under Apostles. These were living in Canada, the Rev. A. W. Burwell, previously a minister of the Church of England, and Mr. George Ryerson. Both these were men of marked intellectual ability and spiritual discernment. Mr. Andrews' correspondence with them helped him greatly to understand the aims and to appreciate the spirit of the apostolic work, and to keep him advised of its progress. In 1840 he visited Kingston, Canada, and learned from personal observation more fully the organization of the Church, and the order of worship.

In March, 1840, Dr. Horace Bushnell, pastor of the Third Congregational Church in Hartford, having received an invitation to take the presidency of Middlebury College, Vermont, wrote to Mr. Andrews in regard to his willingness to succeed him in his pastorate if he should go to Middlebury. "I have gone so far [in the consideration of the matter] as to think of some one who should succeed me here, and my heart has turned toward you." He asks him to come and preach for him, and adds some remarks concerning the character of his sermons:

"If you come, I hope you will preach on some of the common practical subjects in which you are not peculiar. Preach at their conscience and heart. Indeed, my dear friend, I wish you would put by your peculiar notions till you have made a character by something else. The more I think of them, the further I am from receiving them; but I say this not to choke you off, but only to urge an adjournment of these subjects for a future time. I do it because these peculiarities stand so much in your way — in the way of your standing, and so of your usefulness. I have unbounded confidence in your talents, and long to see you taking your place. May not the course I suggest be a duty, even though you should hold your opinions?"

Of this kindly and well-meant caution it may be remarked that, while Mr. Andrews could not be ignorant how greatly his reputation would suffer in the estimation of most religious people through his "peculiar notions," this had very little influence upon him. His whole life shows that he did not seek the honor that comes from men, and would not conceal his beliefs to preserve his reputation.

As to "practical" preaching, he knew that the deepest truth relating to the nature and purposes of God, faithfully held, is the most practical. It would in the end more affect the conduct and mould the life than any words, however pungent, bearing upon the performance of daily duties. As only the spiritually strong can fully do God's work, and this strength can come only through the indwelling of the Spirit, the question, How can the Spirit fill God's children with His full power? is one of highest practical importance; and this can be

answered only by considering the constitution of the Church, the place and prerogatives of the Head, and the nature and place of those ordinances through which the Spirit can act upon its members. Fulness of work for God by individual Christians can be found only where is fulness of life in Christ's body—the Church.

As Dr. Bushnell declined the invitation to Middlebury, the matter went no further.

During the year 1842 Mr. Andrews suffered much from loss of voice and weakness of the eyes, being thus disabled from public labor for several months, and obliged to call upon others to help him in his pulpit services. Among others helping him was Augustus Hewitt, afterward one of the Paulist Fathers, and the Superior of the Order in New York. The son of a Congregational minister, he was educated at Amherst College, and studied theology at the East Windsor Congregational Seminary. In January, 1843, he preached on two successive Sundays at Kent, spending the week with Mr. Andrews. A few weeks after he was rebaptized by Dr. Croswell of the Episcopal Church, and a little later became a priest in that Communion. Some years after he was received into the Roman Catholic Church; and in 1846 published a pamphlet giving at length his reasons for this step. In this he expresses his regret that he had been rebaptized, and his belief that he "was truly and sufficiently baptized in infancy by his father."

The charge was made by some of Mr. Hewitt's friends that Mr. Andrews had counselled him to renounce his ministry in the Congregational Church,

and receive ordination from a bishop, and considerable prejudice was awakened against him among his Congregational brethren on this ground; but this was wholly unfounded.

He knew that Mr. Hewitt held high ground as to the Church, its sacraments and its ministries, and was much interested in the Oxford Movement, but had no thought that he was intending to enter another Communion. This appears from a letter written by him to Porter from Ireland, June, 1843, when he heard that Mr. Hewitt had been rebaptized. "I am sorry to hear what you write me about Augustus Hewitt. How crazy men are made by a little truth! He wanted to be a Catholic, and became a schismatic at the first jump. The Oxford Movement is a one-sided thing, and although I like much in it, its tracts might have been written *in secula seculorum* without ever disturbing me in my Congregational corner."

In the pamphlet of Mr. Hewitt already alluded to, he speaks of the apostolic work in England as under the direction of men of learning, rank, and intelligence, but rejects it because of his belief in the infallibility of the Church, which makes a falling away and any loss of ministries impossible.

The Tractarian Movement in England did not greatly interest Mr. Andrews, for he saw in it no such assertion of fundamental principles as would give a basis for Church unity. But he saw in the Movement a step preparatory to one which would go far deeper. In 1843 he wrote: "God is working in His providence and by His Holy Spirit to prepare the way for the reception of His truth and His

ordinances. Thus this Movement, though it will degenerate into Popery in time, has been the means of awakening the minds of multitudes to think of the sacraments as the channels of His blessings." But he saw that the great questions, both of polity and doctrine, between the Churches of England and Rome were not settled, nor could he look upon the revival of some primitive rites and usages and forms of worship as entitling the Movement to the name of a Catholic Revival. It would, he believed, eventually divide the Church of England by the diffusion of principles which the constitution of the Church as united to the State would not permit to be carried out; and would lead many of its advocates to Rome, as was early the case with Newman, Manning, and many others. It should, however, be said that he recognized in later years more of spiritual power in it than he at first believed.

It must be regarded as fortunate that Mr. Andrews was from the first led to consider the constitution of the Church—its ministries and gifts and ordinances —as it is set forth in the New Testament, and thus to study it in its original form rather than in any post-apostolic forms. He made this original constitution the standard by which to judge the various forms of Church polity now existing; and was not, therefore, called to compare these with one another with a view to select the best and join himself to it. He saw that in a change from one religious body to another, something might be gained, but that something also would probably be lost; and recognized it as his duty to abide in the place in which God had providentially put him, and build up in the

faith those under him, till God by His interposition should re-establish the conditions under which all His children might become one. He could regard no part of the Church, however pretentious its claims, or large in number, as rightly entitled to be called Catholic; and saw the sectarian spirit in all parties of every name which do not see their own relative imperfection and weakness, nor pray for that Divine unity for which their common Head so earnestly prayed, and which is necessary to their perfecting. There was thus no ground for the fear of his friends that he might go into the Episcopal or the Roman or other Communion. His conception of the original and perfect constitution of the Church, and his belief that this only could give catholicity, kept him from any choice among the later and imperfect forms. He saw that he would not get out of Babylon — the symbol of the Church in its confusion — by simply running from one street to another.

At the close of the year 1843 Mr. Porter gave up the pastoral charge of the church in New Milford, and took charge of a Congregational church in Springfield, Mass., where he remained three and a half years, and was then called to a professorship in Yale College.

CHAPTER IV

FIRST VISIT TO ENGLAND

DURING the year 1842, and especially toward its close, Mr. Andrews was affected by the then generally prevailing sore throat of the region, and quite unable to fulfil his usual labors. He therefore determined to take a voyage to England, primarily for his health, and also to visit some relatives in Ireland, and to meet personally the leaders in the movement in which he was so deeply interested. He sailed from New York March 11, 1843, in a packet-ship, reaching London after a prosperous voyage of twenty-one days; and remained in England and Ireland until October. He continued in London for a fortnight, seeing its sights, and meeting several of those whose acquaintance he had desired to make. Some extracts from his journal respecting places and persons are here given.

"*May 11, 1843.*—As I stood by the entrance of the House of Lords, I watched the approach of members with curiosity. Amongst others I saw the Duke of Wellington ride up, followed by an

attendant, and dismount without help. As he rode along, hats were lifted, but he acknowledged it only by now and then raising the forefinger of his right hand. He is evidently bowing somewhat under the weight of years, though he sits well in his saddle, and bears the marks of much remaining vigor. Not far from five o'clock I presented my ticket and was admitted into the House of Lords. The Peers were assembling, and I looked from the gallery on this assembly of British magnates with no little interest." After a brief description of the room, and of the opening of the session, and the presentation of petitions, hearing some brief speeches from Lords Brougham, Lansdowne, Campbell, and others, he says: "The best thing was a passage-at-arms between Earl Stanhope and the Duke of Buckingham, on the change in the Corn Laws, in which debate many others took part. It was not a great debate, but showed no lack of talent."

Some days later he visited the House of Commons, of which he writes: "I went to the House of Commons, and found the staircase leading to the galleries almost full. The debate on the Corn Laws was to be finished to-night, and curiosity was on tiptoe. The first business was the presentation of petitions, which were disposed of in a very summary way, amidst great disorder, the members walking out and talking incessantly. By five o'clock the benches were well filled, but they soon began to grow empty; and from six to nine they made still a beggarly appearance of naked seats. This time was given to lunching in some of the adjoining apartments. The early part of the debate

was intolerably dull. I leaned my head on the top of my umbrella, and dozed away as well as I could for two or three hours. . . . I was surprised at the want of ready utterance even in men of learning and reputation like Dr. Bowring. Many hitched and stammered in a way that was quite ludicrous. About nine o'clock the benches began to be filled, and the serious business of the night to be entered on." He mentions several speakers, but for a time "there was a continual tempest of noises, with a partial lull now and then. . . . The great speech of the night was by Cobden. I did not much like him, for he showed himself to be too much of a demagogue, reckless of the way by which he might compass his end. But he is an ingenious and plausible speaker, of a cool and collected spirit, and with very considerable resources. . . . Mr. Sibthorpe, a thin, perpendicular-looking man, replied to Mr. Cobden in a most violent but amusing way. . . . The interest of the discussion now ceased, and I left the House. I ought to mention that early in the evening I heard Sir Robert Peel in answer to a question about the affairs of Ireland. He spoke but a few minutes, but long enough to show that he was a polished speaker and dextrous debater. It was one o'clock or later when I came away."

From London Mr. Andrews went to Albury, a small village in West Surrey, some thirty miles from London. This village was the residence of Mr. Henry Drummond, one of the Apostles, and here for unity of counsel and action most of the Apostles, after their separation, took up their

abode.[1] Here a church was soon built, in which for more than half a century daily worship has been kept up, morning and evening.

Of his journey to Albury he writes: "In the afternoon (April 25th) I took the stage-coach for Albury. It started from Charing Cross, and we were nearly a full hour in getting beyond the limits of London."

Of this village Mr. Andrews speaks: "I was a fortnight at Albury. It has a most quiet and picturesque situation in a green valley between the downs on the north and the heath on the south, through which a small stream flows. The lanes leading into it from the neighboring hills have been worn by the rains of ages till they are many feet below the surface of the fields around, and being narrow and lined with the holly and many green plants besides, they have a most romantic look. The village is on Mr. Drummond's estate. The cottages are in good repair." After giving some details in regard to the churches and to Albury Park, he proceeds to speak of Mr. Drummond himself, whom he describes as "a very plain, unassuming

[1] Of them Mr. Andrews gave the following account in a later newspaper article: "Classed by their religious position, eight of them were members of the Church of England; three of the Church of Scotland; and one of the Independents. Classed by their occupations and social positions, three were clergymen, three members of the bar, three belonged to the gentry, two of them being members of Parliament; and of the remaining three, one was an artist, one a merchant, and one held the post of keeper of the Tower. Some of them were of the highest standing socially and politically, some of them of great ability as scholars and theologians; and all of them men of unblemished character, soundness in the faith, and abundant zeal in all Christian labors."

man, but of great mental activity and industry." Mr. Drummond was much interested in Carlyle's *Past and Present*, then just out, and had invited the author to Albury Park.

The purpose of Mr. Andrews to go to England being known to his more intimate friends, it was feared by them that he might there be brought under such influences as to lead him to give up his ministry in Kent, and take service under the Apostles. They therefore regarded it as a critical time, and one which would probably determine his religious future, and were not wanting in their admonitions and warnings. Especially his friend Porter was anxious and most earnest. In a letter of April 10th, sent to Mr. Andrews in London, he writes:

"Your first object of interest will be, I doubt not, to see and judge for yourself in respect to the Millennial Church. I should not be at all surprised if you shall be more highly pleased than you anticipate with the men who are at its head, and should find them indeed noblemen by nature and grace. The delusion, if you will allow me to call it such, is of no ordinary kind. It is adapted to men of a high order. It is altogether aloof from and above the vulgar taste, and cannot be agreeable to any but to those who by culture and refinement rise high enough to appreciate its fascination, and to be interested in its promises. The same is true of Swedenborgianism, and all the forms of fanciful Christianity. I cannot but regard its first assumption, however, as one most violent and unwarranted,— I mean its assumption of the need or desirableness of a Church,— of a Church one in any visible sense. For such a Church I do not

believe the world is yet good enough, or that human nature can have it, without corrupting it, or being corrupted by it. The historical basis is also exceedingly narrow, or rather there is not a fact in the history of the primitive Church to indicate at all that the apostolic office was designed to be permanent; or that it was suspended or withdrawn in chastisement and wrath. . . .

"You will go to Oxford and see Pusey. . . . The Oxford Movement is a striking event in the history of the Church. I hope it is but the means in the hand of God to allow the distinct acting out of the spirit of Prelacy, that it may be rejected and destroyed by Protestant Christendom. . . . The Church, as anything distinct from the body of believers associated to hold forth the word of life by her life, by ordinances, by her solemn services, is but a compound of superstition,— salvation by the external, not by faith, and the love of splendor and of domination. The strong tendency to find the Church and to rest under its shade, is the desire to shake off the responsibility of personal activity in seeking and communicating the truth, and a disgust with vulgar Christianity in its humble and self-denying garb." It is on this ground, he adds, that so many flee to the Episcopal Church.

"Nothing that could occur would give me higher pleasure than that you should return from England with a throat unthrottled, to find a new sphere of labor, such as would at once be your health and joy, and to give yourself to the work of preaching the Gospel with the power with which you may preach, and which yet I do not think you have often displayed." After exhorting him to preach for immediate practical results, he goes on: "I cannot but be certain that to remain in Kent will be to blight your powers as a preacher, and to withhold from you that stimulus which is the condition of healthful

activity, as well as the security against dangers to which you are exposed, and a correction of those faults into which you have fallen.[1] There is another reason. You are needed elsewhere. There can be no question that the pulpit is suffering where it ought to be the strongest; that coxcombs with their prettinesses and external attractions galvanized into a spasmodic motion, not life, and litterateurs instead of cultivated men,— all these rush into places of prominence, and by their audacious effrontery, and their determination to be conspicuous, shut out better men, the best men even; and that some one has got the place for which you are fitted by what God has done for you and you have done for yourself. But a truce to this moralizing."

In his reply to this letter, writing in Ireland, June 12th, Mr. Andrews says:

"Your letter came to hand in due time, and was very welcome, notwithstanding its homiletic character. The cautions and remonstrances of a friend who loves me so well, and desires my usefulness so ardently, could never be lightly treated by me, however needless I might think them. But of this by and by. I will say a word first of my voyage and travels. . . . But I am rambling, and you of course wish to know what I now think of the Irvingites,— a name wholly rejected by them,— whose opinions and position have occupied my thoughts so many years. Well, I like the men, and do bear them testimony that as a body they exhibit more of the simplicity, nobleness, and gentleness of the Christian

[1] Mr. Porter's very high estimate of his friend's powers would probably have led him to say this with reference to any retired parish. In fact, no man spoke oftener and more warmly of the intelligence of rural New England congregations.

character, than I have ever seen in any portion of the Church. They are free from cant, which they abhor, and manifest the graces of the Spirit in forms appropriate to man, not as a garment put on, but as fruits growing out of an inner life. There is a transparency and honesty about them, an absence of that tricky, Jesuitical spirit which is so often to be met with in sects eager for pre-eminence, which is refreshing, and which, I am persuaded, would leave any fair-minded observer in admiration of the men, whatever he might think of their principles. They have no fanaticism, and I know of no more effective cure of this very bad disease than to send the patient to London or Albury. They are calm and sound-minded men, in whom the natural haste and impatience of the spirit, even when engaged in a good cause, is repressed and subdued beyond what I ever saw, and instead of it you see a patient waiting on God, and a quiet, collected demeanor. . . .

"You are not right in saying that this movement is adapted exclusively to men of a high order. It is a very striking characteristic of the work, that it embraces all ranks from the highest to the lowest. . . . You greatly err when you say that it is 'altogether aloof from and above the vulgar taste.' So far is this from being true, that one of the most flourishing churches in London came out from the Independents, pastor and flock; and consists exclusively, I believe, of the middling and lower classes. . . . I have never known any religious movement which fused together in such strong ties the extremes of society. They are likewise men of a truly catholic spirit, who look with more enlarged and liberal views on the Church than any others I know.

"I have had one most important truth deeply impressed on my mind,—viz., that there is life in the parts, and that the integrity of these must be maintained in

harmony with the central power in every right constitution of the Church. Indeed, I feel most profited by my visit in this very thing, that I see more clearly my duties as a patriot to my own country, and as a Christian man and minister to that portion of the Church where God has cast my lot. You will rejoice over me when I tell you that I shall return with my local and national attachments strengthened by being reconciled with the foundation truths respecting Government and Religion. I am more disposed to thankfulness for the blessings we have in Church and State, and more ready to labor with a wise adaptation of means to the condition in which our people are.

" You may think it strange that I should be led to such results by intercourse with those ' fanatical ' men, but it is even so, and I feel at this moment a greater desire than ever to work in Congregational New England, with that measure of truth which will be profitable to the minds and hearts of God's people. I have in this respect been led in ways I thought not of, and have been profited in the end where at the first I was disappointed. I have been cast back upon the life in the Body, and made to see that it is my duty to strengthen in our own portion of the Church the things that remain and are ready to die. Any sectarian and schismatical tendencies I may have had, have been chastened, and I shall devote myself to my work as a minister of the Congregational portion of the One Church with greater desire for its growth and enlargement than ever before."

After speaking of the disruption of the Scottish Church: " You know that I upheld the principle of an Establishment, but the State churches existing in Europe are houses of bondage, and must be broken down."

"I spent only one day in Oxford, and saw nobody. It would have been a source of gratification to have had an hour's conversation with Pusey or Newman, but of very little use."

During his absence in England Mr. Andrews sent two letters to his congregation in Kent. In the first, written April 16, 1843, soon after he reached land, he says:

"I avail myself of the earliest opportunity, since landing and recovering from my weakness and fatigue, of sending a letter to the dear people over whom it has been my delight to watch. God has taught us much concerning the closeness and sacredness of the pastoral bond, and it is a pleasure in this season of affliction to remember that no selfish or ambitious motives on my part, no wearying on yours of the imperfections of my public labors, has been suffered to break it."

After some remarks on his personal relations to them, he proceeds:

"Suffer me now, removed from you for a time, and uncertain what God's purposes as to the future are, to recall and set before you anew what has been the great aim of my public ministry. It will be at once a memorial of the past, and a guide as to the future. It may be summed up in one word,—the preaching of the Lord Jesus Christ. You will bear me witness that He has been the centre, the Alpha and Omega of all the doctrines that I have taught, and that to describe His work and offices, and unfold His glory, has been the end to which all else has been subordinate. This is my boast, and this shall be my boast, if my mouth be never opened in His Church again, that according to my measure I

have been a witness before you to Him as the eternal Son of God, as the Man of Sorrows, as the Redeemer of the world, as the Head of the Church, and as the Prince of the Kings of the earth. And, dear brethren, my counsel and charge to you is, hold fast the truths ye have heard, grow into Christ continually, into the knowledge of His love, into the fellowship of His sufferings, into the hope of His glory."

After admonishing them not to neglect the meetings and ordinances of the church, he adds:

"The care of the church for the present time necessarily devolves on the Deacons. In addition to their ordinary duties of serving at the Lord's table, and providing for the poor, it will fall to them to visit the sick and preside at the meetings of the church, and to be the spiritual counsellors of the flock. And let all honor be given them in their work, and let them be strengthened by the faith and prayers of God's people, that they faint not under the unusual burdens put upon them. . . . Finally, remember my counsel, that you strengthen the things that remain and that are ready to die; stir up yourselves to penitent and earnest and unceasing prayer, and to diligent labors, each in the place where the Lord has set him. . . . And it is my earnest hope to find you, if God spares me to return, in an undisturbed, peaceful state, joined together in one heart and one mind, and upholding with diligence and zeal the ordinances of religion which you now enjoy."

In the later letter he speaks of the religious condition of things abroad, of the divisions and strifes everywhere seen, and of the changes from one division of the Church to another by those dissatisfied

with what they have. He exhorts his people to abide strong in the faith that they are a true part of the Church.

"We believe the administration of the sacraments to be in their measure in accordance with the mind of God. . . . The inward testimony growing out of the working of our spiritual life is the strongest proof that we have the sacraments as true channels of God's grace. . . . But it is one thing to believe ourselves to be of the Church, and quite another to say in heart, 'We are rich and increased with goods, and have need of nothing.' . . . The cry should go up without ceasing unto God, that He would show mercy unto His people, and visit His heritage with salvation by that outpouring of the Holy Spirit which is to be the glory of the latter day."

He proceeds to speak of his health, and giving the opinion of his physician, adds:

"I feel warranted in saying that I shall be able to attend to the ordinary pastoral duties, and to resume preaching in a very moderate way, the deacons assisting me in the service. . . . But in my present disabled state I cannot perform all the duties of the ministry as fully as you may need, and I would not wish you to remain deprived of any spiritual privileges on my account. If you can be satisfied with such services as I can render, bearing my burdens with me, and looking forward in faith to a reward in God's good time, I shall be happy to remain your pastor. But if you feel that the welfare of yourselves and your children demands greater labors than I at present can perform, do not hesitate to say so. . . . To your decision I refer this question, charging

you, whatever course you take, to act heartily out of a good conscience, and I shall cheerfully acquiesce in it as the voice of God's providence to me."

Mr. Andrews remained in Ireland till August, and then visited Scotland. He sailed from London for home about September 1st, in a merchant vessel, and after a voyage of thirty-six days reached New York October 7th, 1843.

CHAPTER V

LAST YEARS IN KENT

MR. ANDREWS, though somewhat improved in health by his voyage, was not able to resume his full pastoral labors, and was in much perplexity what to do. Some of his friends, and particularly Porter, were urgent that he should leave Kent, on the ground that it was too small and too secluded to give him the needed stimulus. In a letter from Springfield, dated October, 1843, Porter writes:

"You are welcome back to *terra firma*, which was, I presume, very welcome to you after a voyage of thirty-six days. . . . But how well are you, and what do you propose to do? I wrote yesterday to President Humphrey of Amherst College, recommending you as a candidate for the professorship of rhetoric, which is now vacant, saying that though I did not suppose you would accept of such an office as a permanent matter, you might for a limited time. . . . I believe that your life and usefulness depend on your leaving Kent."

In his reply, Mr. Andrews writes:

"My health is improved, in some respects very much, but my throat is very weak, and I fear will not endure the strain of preaching. It would probably be best for me to abandon the ministry altogether, and rest for a time. . . . I do not know but I would accept a position as professor somewhere, if such a situation should offer. My present state of half-disablement is very trying. I am thinking seriously of leaving my pastoral charge. I am not much known, and what little is known of me will not, I suppose, be much to my advantage in a matter of this sort. But I have learned one lesson as effectually as most of my countrymen — viz., that a man should attend to his own business, and if I was a professor of rhetoric or of languages, I should not expect to add to it the professorship of theology, or lecture on the *omne scibile*. I have no religious opinions which would at all hinder my acting harmoniously with Christian men in any of our colleges, or in a similar situation."

This movement came to no result, on grounds explained by President Humphrey in a letter of January, 1844:

"I am disappointed and mortified at the result of conference with our trustees in Boston. They make no objection to our nomination of yourself to the vacant professorship; on the contrary, they were pleased with it. But in view of the embarrassed state of the treasury and the excess of the expenditures over the income, they are talking of a new organization, and hardly know what they shall do. . . . My hope and expectation is that when they get ready to act, their eyes will be turned upon you."

It being understood that Mr. Andrews might be

induced to leave Kent, several pulpits were opened to him, and invitations were sent to him to preach. Among them were requests from the South Church in Hartford, and the church in Wethersfield. But feeling himself growing stronger, he was the more inclined to remain in Kent, and labor with the people whom he knew and loved. At this time, and long afterward, he had a large correspondence with his ministerial brethren, both in and out of the State, as to the Lord's advent, and the spiritual constitution and endowments of the Church and their restoration as a preparation for it.

Hardly any of his old friends entered with him into this, to them, new field of inquiry, but it did not affect their personal regard for him. Mr. Atwater wrote in 1845:

"That you have outrun and diverged from me on many subjects, and in your general line of thinking, I will not disguise. But this does not interfere with friendly feeling, or the pleasant intercourse which should subsist between those who have been peculiarly intimate."

At this period Mr. Andrews was brought into contact with the "Mercersburg Movement," which awakened considerable interest for a time. This movement was led by Dr. John W. Nevin, holding the chair of Theology in the Theological Seminary of the German Reformed Church at Mercersburg, Penn., and regarded by many as one of the ablest theologians of America, and by Dr. Philip Schaff, holding the chair of Church History. The Inaugural Address of the latter (1844), on *The Principle of Protestantism*, in which he spoke

sympathetically both of the Roman Church and of the Tractarians, alarmed some of the more zealous Protestants, and a prolonged controversy ensued, in which the doctrine of the Eucharist was prominent. Mr. Andrews wrote four articles, which were published in January, 1846, in the *Weekly Messenger*, the organ of the German Reformed Church. Of these papers Dr. Appel, the biographer of Dr. Nevin, says, that "they showed superior learning, . . . they were in striking harmony with Dr. Nevin's views, evinced similar ability, and were read with more than ordinary avidity. As coming from the land of the Puritans, they were phenomenal." Dr. Appel gives an outline of Mr. Andrews' discussion, "starting from the doctrine of the Word made flesh, the central truth of Christianity, and the key to the right understanding of the Church, and the power of its sacraments." He adds that these views "no doubt served as a healthy stimulus to Dr. Nevin in writing his more elaborate work on *The Mystical Presence*, which appeared in 1846, and which was intended to set forth the true Reformed or Calvinistic doctrine of the Lord's Supper, as distinguished from the Lutheran." [1]

Among the acquaintances made at this period was Dr. John Lillie, the pastor of a Presbyterian church in New York, and editor of the *Jewish Chronicle*.[2] Mr. Andrews at his request wrote

[1] *Life and Work of John Williamson Nevin, D.D., LL.D.*, pp. 260–262, etc. Philadelphia, 1889.

[2] Dr. Lillie was born in Scotland in 1812, was educated in the University of Edinburgh, where it is said in a newspaper notice of him that "he stood at the head of a list of two thousand students." Dr. Schaff says of him: "He was undoubtedly one of the first

several articles for the *Chronicle*, and their acquaintance gradually ripened into friendship and intimacy, which continued till the death of Dr. Lillie in 1867. He was much interested in the movement beginning in Scotland, and continued to be, though at first he very decidedly rejected it, his Presbyterian training making it difficult for him to receive what was taught by its leaders of the constitution of the Church, of its ministries, and of the spiritual power of its ordinances.

About 1846–47 there was in New York and vicinity much interest awakened in the study of the prophecies of the Lord's advent, both among clergymen and laymen; and a "Millennial Association" was formed. As those engaged in this did not enter into the matter of the special preparation of the Church for the Lord, which Mr. Andrews held to be a vital point, he did not join them; but in January, 1846, he delivered in New York a sermon on *The Rank of the Jewish Nation in the Kingdom of Christ*, which was published.

At this time there was talk of establishing a review which would be a pre-millennial organ, the editorship of which Dr. Lillie and other of his friends desired Mr. Andrews to take; but this he declined.

classical and biblical scholars in the United States." He studied theology partly in Scotland, and partly at the Theological Seminary, New Brunswick, N. J. He was ordained in 1835 over a Dutch Reformed church at Kingston, in Ulster County, N. Y., but in 1841 removed to the City of New York, and became one of the translators for the Baptist Bible Union, having also charge of a Presbyterian church. He also assisted Dr. Schaff in the translation of Lange's *Bibel Werk* from the German. In 1855 he received the degree of D.D. from the University of Edinburgh.

He now became acquainted with some persons in New York who had learned somewhat of the restoration of Apostles, and received their work, and afterwards became the nucleus of the present Apostolic Church in that city.

On May 27, 1846, he delivered at New Haven before the Connecticut Historical Society, by its appointment, a eulogy on the life and character of John Cotton Smith, Governor of Connecticut. A copy of this was requested for publication; and it was ultimately prefixed to *The Miscellanies of John Cotton Smith*, edited by Mr. Andrews, and published by the Harpers in 1847.

In May he wrote to Dr. Porter, on the death of his infant son. After some sympathetic words, he adds: "This affliction in your house, and the death of Atwater's little boy, have made death seem very near, and I have looked upon my own dear children with a strange feeling of the uncertain tie by which I hold them. But they are in our Father's hand, and so are we all, and let us be full of submission and faith."

In a letter to the same, May, 1847, he writes:

"Our theological world seems troubled once more, and I am glad that we are forced to think of such topics as *Christian Nurture* (by Horace Bushnell). I think that after all Nevin has hit the nail on the head, and that Bushnell is rationalistic, though perhaps without knowing it. The only true doctrine is, that, having fallen in Adam, we are all made members of the risen Christ, the Second Man, in our baptism; and Christian education is the training of those who have been made Christians, the educing of that which has been potentially

given them. . . . Dr. Bushnell is right when he says: 'A new day is come.' It has come for good and for evil; and soon we shall see Christ and anti-Christ marshalling their forces for the last encounter. The knowledge I have of the Lord's working in these troublous times gives me great peace, and helps me to hold on in patient waiting for the Salvation of God."

In a letter of January 30, 1848, Porter writes him:

"The old times so genial are gone, when you and I declaimed, and the world was to feel the impression of our logic and eloquence and fire, all combined, and a new order of things was to take up its onward march. But alas, alas, you are in Kent preaching in the winter to the smoke of green wood fires, . . . and I am puzzled and tired and looking forward to some golden future yet to be. . . . It seems sad not to do something after all this preparation. I do not mean to turn any man, or any parish, fairly over on its back, upside down, but to be honored to affect some minds for good. . . . Do come down and bring Mrs. Andrews, and preach a Sunday in the chapel. . . . Have you read Bushnell's article on Comprehensions?"

In his reply, under date of May 1st, Mr. Andrews writes:

"You speak, my dear friend, of our youthful dreams, and of the sad disappointment which has been our lot — that is, mine; for you have wielded an influence as great as you ought to have looked for. Now I must say in simple soberness, that so far as the knowledge of great truth, and of mighty workings of God, may be called the fulfilment of early hopes, mine have been more, far more than realized. I have been taught that of God's counsels

and ways which no dreamer could ever have looked for in his wildest hours; and while I take all shame to myself for burying my one talent, I cannot look upon the fourteen years of my exile—if you will have it so—in this obscure parish, as thrown away; nor am I without hope of being yet used of God (unworthy as I know myself to be), of making known to my countrymen those truths with which this glory of the deliverance of the world must stand or fall."

In October, 1848, he published an article in the *New Englander* on *National Unity*.

One of the Apostles being at New York in 1847, there was naturally much desire felt by Mr. Andrews' friends to see one whom he believed to be called of God to take this ministry. Among these was Dr. Lillie, who wrote to him, September, 1847, and whose letter shows his belief that one serving the Lord in the apostolic office must be little less than a demi-god. And this seems to have been a very general belief. The distinguished Presbyterian theologian, Dr. Charles Hodge, says that "no man could be an apostle without the gift of infallibility." It is not strange that Dr. Lillie should wait with great interest to see and hear an infallible man. He writes to Mr. Andrews: "Here is a man whom you, in whose Christian character and spiritual discernment I repose an unusual degree of confidence, believe to be an apostle of the Lord Jesus Christ. The responsibility implied in this, if you are not deluded, and the grievous peril if you are, oftentimes agitate me more than is pleasant. The Spirit of the Lord keep you and me."

But Mr. Andrews recognized the truth that no

ministry in the Body of Christ, not even the apostolic, could fully put forth its powers except with the help of the other ministries. No ministry is sufficient of itself to do the Lord's work; much less is any single minister gifted with infallibility. He needs all His ministries in order that He may manifest Himself fully in word and act.

Mrs. Andrews died at Kent, October 23, 1848, soon after the birth of a son. Mr. Andrews received many letters of condolence. Atwater wrote:

"I know not when I have been more touched and startled by any piece of intelligence than when I was informed that your beloved wife was laid in the grave. It awakened in me a train of tender and affecting reminiscences. I reverted to our first acquaintance and friendship amid all the ingenuous enthusiasm and lofty aspirations of youth and opening manhood; to those solemn hours when, as we trust, we, with a goodly company of comrades, were touched with 'the powers of the world to come,' when through grace given us therefor, we were led to seek and equip ourselves for the sacred ministry, . . . and among those precious memories arising from a friendship cemented and refined by Christian affection, I thought of the bridal morn when, standing by your side, I saw you give your hand to your now departed wife in wedlock. . . . As I think of your widowed estate, your motherless children, especially the babe, and your deserted hearth, it is a great relief to me that you are enabled to temper the bitterness of your sorrow, and medicate your wounded spirit with the sweetness of Christian resignation, 'the oil of joy' which He gives for mourning."

An address at the burial, October 25th, was made

by the Rev. John R. Keep, of Warren, a near neighbor and much loved friend, full of tenderness and sympathy.

A truthful estimate of Mrs. Andrews would seem to those who did not know her, an exaggerated eulogy. She was wholly at one with her husband in his religious beliefs, and a wise counsellor and supporter in all his perplexities and trials. Her faith was firm that the Lord would ere long gather to Himself those who sleep in Him, and without fear on the one side or impatience on the other, she laid herself down to rest.

In a letter to Porter (October 30, 1848) Mr. Andrews writes:

"Yes, my dear friend, it is too true, my beloved wife, the idol of my youth, the dear and honored partner of my manhood, is taken from me. A week ago to-day she was released from the burdens and sufferings of this mortal life, and fell asleep in the Lord. . . . It is indeed a heavy blow, a blow that would crush me but for the strength which the Lord has mercifully vouchsafed. You knew her well, but none could know as I did her strength of principle, the tenderness of her affections, and the patience with which she endured the many, many trials of her lot. She has been to me a treasure beyond all price, a helper, and a comforter in all my burdens and labors. She has stood with me when all had forsaken me, and many have been the times when to her alone of earthly friends could I look for sympathy and encouragement. And it is an unspeakable comfort to think that she did this, not from any blind love to me as her husband, but for Christ's sake, intelligently discerning the truth, and feeling it to be at once her duty and her joy to uphold me in my place as His minister. . . .

"That which was most noticeable in her last hours was the crucifixion of her own will that God's will might be done in her, and the desire which she had for the blessing of others. She shrank from death at the first, but was enabled to yield herself wholly to the Lord, often saying: 'In life and in death I am the Lord's.' 'Father, into Thy hands I commend my spirit.'

"She has gone down into the valley of death, to walk with me no more till He shall come for whom we have waited; but God will be with us both, and for both the consummation of our bliss is yet to be."

After the death of his wife Mr. Andrews determined to leave Kent, to take service under the restored Apostles. This he had looked forward to for some time as possible, but he waited till the providence of God should open the way. During the winter following her death he continued to perform his pastoral work. But in the spring (1849) he gave notice to his friends of his purpose to call the Consociation to dissolve the pastoral relation. His more intimate friends were not greatly surprised at this, though they regretted it. In April Atwater wrote:

"I am grieved to hear that you are to be dismissed. Your known principles in regard to the permanence of the pastoral tie lead me to conclude that you judge yourself to be called of God to this important step. What is the way in which He is guiding you? Let me hear from you as soon as convenient, and believe me as ever yours in Christ."

A little later Mr. Andrews received a letter from

Porter, speaking of "the great interest and some anxiety" with which he had learned of his request for a dismissal from his people:

"If I had thought it would do any good, I should have asked you to reconsider this determination taken by you. But I feel more concern in respect to your future course, and I must beg of you by all the claims which our long-tried friendship gives me the right to urge, not to go from this part of the country without making me a long and good visit. There are some things which I feel very desirous to go over with you, and which it may be for our mutual advantage to review together, to say nothing of the refreshment of the old affections. We shall expect a visit of some weeks. . . . You do not sell your books, I trust. Leave St. Thomas Aquinas, and Peter Lombard, and sundry other things for me."

On May 15th the North Consociation of Litchfield County met at Kent, and he read before it a paper giving his reasons for asking to be released from his pastorate; and by the act of the Consociation the relation was dissolved, the act to take effect on the 21st of May.[1] But this action of the Consociation

[1] The following extract is made from the record:

"In taking this step the Consociation feel bound to express their dissent from Mr. Andrews in the views embodied in the paper he has submitted to them, and to express their conviction that the promulgation of these views will not tend to the edification or purity of the churches. At the same time Consociation wish to add, that Rev. Mr. Andrews holds a high place in their esteem and affectionate regard, on account of his many amiable and eminent personal qualities—that we feel a confidence in the honesty of his convictions, and the reality of his Christian character—and wish also to express the earnest hope and prayer that he may be recovered from the errors into which we believe him to have fallen."

did not affect his ministerial standing as a member of the Association; nor did this last body for a considerable time take any action in the matter. Of this we shall speak in its place. Writing to Porter, October, 1849, Mr. Andrews says:

"I am very glad that the Association of Litchfield North did not feel called to pass any censure upon me at its last meeting, or to take any step to separate me from its communion. For I feel just as strongly bound to the Congregational Church as ever, and did not look upon this step as casting any reproach upon their ministry. The light, grace, and blessing to be ministered by an Apostolic ministry is not to subvert, but to lift up and strengthen and enlarge that which already exists. . . . I long for the grace and blessing to flow forth to dear old Connecticut, and to the fathers and brethren whom I honor and love for their faithfulness; and shall never cease to honor and love, whatever they may say of me."

On the Sunday following Mr. Andrews delivered a farewell sermon, which was afterward printed, and to which was prefixed the "Statement of Reasons" read before the Consociation; and in the second edition, an "Introductory Preface." This sermon is reprinted at the close of this volume.[1]

[1] This "Statement of Reasons" and the sermon were thus noticed in the *Church Review* of October, 1849:

"A most remarkable production. In a retired country Congregational parish, a mind endued with rare gifts, and enriched with superior attainments, has been communing with high and holy truths; has been yearning after spiritual life; has been feeling its way gradually, but surely, out of a system which it wholly distrusted; and has embraced many, most of those deep realities of the Christian system, which have been the heritage of the Apostolic Church from

In June he writes to Porter:

"You have doubtless heard that the deed is done, and that I have ceased to be the pastor of Kent. I am writing in an empty house, my children gone, my furniture sold, my books sent away, or strewed upon the floor, and my mother and I the sole remaining family, just lingering for a few days. It is a complete breaking up, and I feel like one beginning life anew. But I never can, nor have I any wish to begin it with the earthly hopes that swelled my heart fifteen years ago. These are all buried in the grave where my dear wife is resting, and all my longings now are for the revealing of that kingdom in which alone we can find perfect and enduring blessedness. That all things needful for me and mine will be provided, I have no doubt, and beyond that I have no care."

We may at the close of Mr. Andrews' pastorate in Kent and of his Congregational ministry, take a brief survey of it, with some details of his home life.

It was certain from the nature of the case that the presentation from the pulpit of the larger truths respecting the purpose of God in Christ and the Church which Mr. Andrews had received, would be listened to by some of his hearers with disfavor, and

the first. There is a single link wanting in the author's argument. He seems to overlook the perpetuity and binding obligation of CHRIST'S positive Institutions, distrusts where he ought to exhibit faith, gratitude, and obedience ; and substitutes therefor extraordinary agencies with alleged extraordinary attestations. Respecting Miracles, Prophecy, and the Second Advent, Mr. Andrews takes the general view of the Irving School, which has at intervals gained temporary and limited credence from an early period. As an indication of a deeper and more earnest thoughtfulness, the pamphlet merits attention."

the desire be expressed by them that he would confine himself within the limitations of the old New England theology. The trouble with them was not that he believed less than they, but that he believed more. There were others, of his people, however, in growing sympathy with him as they understood him better; and with all there was the firm conviction that he held and taught all the great doctrines of the Christian faith. They saw the place which Christ held in his theology, and how the purpose of God in human history centred in His Person; and if he opened to them the largeness of that purpose in a way that was new to them, they saw that the new was not in opposition to but confirmed the old; and their confidence in him as a teacher of God's truth was strengthened year by year.

This confidence was confirmed by his continual appeal to the Holy Scriptures. He liked to quote directly from them, finding the passages he sought with almost marvellous celerity. His interpretations, if not always accepted at once, were always illuminating, and stimulated to further inquiry. All had entire confidence that he was not seeking to distinguish himself by propounding novelties. He spoke only what he believed to be the truth of God, and he spoke with earnestness, for he would have them believe what he believed. It may be said of him as of the Apostle Paul, he believed, and therefore he spake.

Of Mr. Andrews as a man amongst men, it need only be said that he won general respect from all classes. In manner he was always simple and

unaffected, without any assumption of superiority, and was accessible to all, but with a quiet dignity which forbade undue familiarity. He was an agreeable companion, having a wide range of general information, with considerable power of description, and a keen appreciation of wit and humor. He took much interest in matters of agriculture, most of his parishioners being farmers; and his own little garden, tilled by himself, was one of the most fruitful in the town.

A poor clergyman's library is necessarily small, and Mr. Andrews' library was no exception; yet with the enthusiasm of a scholar who prefers a new book to a new coat, and with the help of an occasional gift from friends, he gradually gathered a library respectable in the number of its books, and with some not often found in like collections. Of the character and extent of his reading at this time, some mention has already been made. Milton, both in his prose and poetry, and Sir Francis Bacon, were especial favorites, and of his familiarity with Shakespeare—a copy of which was a college prize—we shall see later an illustration. Of the writers of the day he admired Ruskin as much as any, particularly in his earlier writings; and he cared more for Wordsworth and Coleridge than for the later poets.

Of the home life of Mr. Andrews we can speak only very briefly. In this he was singularly happy. His wife, who sacrificed much to share comparative poverty with him, was eminently fitted by the loveliness of her temper and strength of character, and by her intellectual gifts and attainments, to be his

companion and helper in his varied and often painful experiences. She had a real, though little used, power of literary expression, both in prose and verse; and read with her husband appreciatively the philosophical writings of Coleridge, and the best of the old and modern English poets.

This beautiful domestic life, this union of "plain living and high thinking," much attracted his people, and influenced their own home life. They saw that high intellectual culture and refinement of manners could exist where the wife and mother worked with her own hands in tasks which to many seem menial and degrading. They saw also that it was religion that enriched and ennobled the family life, that shed brightness upon lowly dwellings, and made them the radiant abodes of peace.

The pastoral bond, strong through the mutual love and confidence of pastor and people, was made still stronger by the pastor's belief of its sacredness and permanence. There are many temptations to regard it, especially the first pastorate, as tentative, a step to something beyond. Mr. Andrews felt in his seclusion, as most young ministers feel, the loss of that companionship of friends devoted to letters which makes student life so stimulating and delightful to intellectual men. He missed, also, some of those social privileges which can be found only in large communities. To these temptations were added the solicitations and remonstrances of friends who thought he was doing injustice to himself by continuing in so hidden a parish.

But he believed that he and his people were united by God's ordinance in a bond, than which that of

marriage itself was scarcely holier; and which it would be almost equally a sacrilege to break of his own accord. In 1841 he wrote an article for the *New York Observer* on *The Pastoral Relation*, setting forth his conviction that it should be permanent because Divinely constituted. And when, eight years later, he did leave his people, very much against their will, he did so not because he expected or desired any temporal advantage from the step, but because he was entirely sure that God, who had now separated him by death from the wife of his youth, had decreed the other separation also. He was rewarded for his fidelity by such a love on the part of his congregation as few pastors have ever received—a love which the flight of almost half a century never weakened, and was expressed throughout that period in a multitude of ways. Some illustrations of these will be given later.

CHAPTER VI

PASTORATE IN POTSDAM

AFTER leaving Kent, Mr. Andrews went in the autumn of 1849 to Potsdam, in St. Lawrence County, New York, where he remained till 1857 in charge of a little congregation gathered some years before by the labors of an English evangelist. Its members were people drawn from several religious bodies, and needed much instruction as to the Church, its ministries and ordinances, and the principles and order of worship. For a time they had been put under the care of an Episcopal clergyman of the vicinity, but were now placed in charge of Mr. Andrews. His work there was that of the pastor, not of the evangelist, and his pastorate had several features distinguishing it from his pastorate in Kent. So far as the pastoral care of individuals was concerned, both were in substance the same; but in the services of worship and the manner of his teachings they were widely different. At Potsdam the Lord's Supper was administered every Sunday morning, and only a short homily was given, the prayers, full and comprehensive,

holding the first place. In the evening was a service of evening prayer, at which a pastoral teaching was given, intended primarily for the flock. Sermons were preached, at such times as were appointed, on the leading truths of the Christian faith, and were open to all. There were also special services on the various feast-days. His people were taught that the words from God spoken to them by His ministers were to prepare them to worship Him in the beauty of holiness.

The position of the congregation was an enigma to the people around them. The teachings were in many respects new and scarcely intelligible, especially those referring to ministries and spiritual gifts; and the rites of worship were to many strange, and to some repellent. The general feeling was that it was the offspring of a fanatical, or at least a visionary, movement, which would be short-lived, and from which all sober-minded Christians should hold themselves aloof. Mr. Andrews, as an entire stranger in the vicinity, found himself excluded from religious communion with the various ministers of the region around, and from social intercourse; and for a time was left to give himself wholly to the care of his flock and to his own studies.

It is not to be wondered at that the early part of his life in Potsdam was one of much loneliness and depression. Feeling deeply the death of his wife, the breaking up of his home, the separation from his children, and his exclusion from religious and social intercourse, he several times in his diary speaks of his isolation, when the burden laid upon

him seemed very heavy to bear. But gradually he became acquainted with the Episcopal and Presbyterian clergymen of the neighborhood, and with members of their congregations, and strangers were frequently seen at his services. Writing to Porter soon after his arrival at Potsdam (October, 1849), he says: "I have a whole house to myself where I study and sleep, and have much time for both. We have the Communion every Sunday, and Prayer twice in the week; and I am quite content, far happier than I once should have thought it possible."

The letters of his friends were some of them not of a nature to encourage and cheer him. Thus Dr. Lillie wrote (November, 1849):

"My dear Andrews, your account of your loneliness saddened me. Had I, indeed, your confidence that you are in your right position, I should with Paul only bid you rejoice, and I should rejoice with you. But it is just here that faith fails me utterly. On the contrary, my conviction is as strong as it is painful, that you have been deceived with regard to the nature of this work by your own strong resentment of the evils of the present time. And it is in the same way that I account for the recent extension of these ideas in Germany, where good men are very generally weaned from modern ideals to a sense of Christendom's desolations and perils, and so prepared to believe that God may really have restored to us amid the thickening perplexities that guidance of inspired men which in our felt weakness seems so desirable."

Letters of this kind from his friends, assuring him that he was laboring under a delusion, did not

tend to lift him and strengthen him; but they did not in the least affect his faith that the work he was engaged in was of God, and would in due time manifest itself to be such by its fruits; and that his duty was to abide in his place, teaching his little flock, and wait patiently for the acting of the Lord.

In the summer of 1851 he visited Kent, where he was always gladly welcomed by his old parishioners, and met other friends in Connecticut, returning to Potsdam in December. In a letter to Porter, early after his return, he writes:

"I reached my old and lonely quarters in these hyperborean regions early in December, and have been at work as busily ever since as poor health and poor spirits would let me. . . . It is not strictly true to say that I am in poor spirits, for I am not troubled and dejected, which is what men mean by low spirits; but I so miss the genial influence of home, and of fraternal intercourse with the clergy, that my mind and heart drop down to zero, and lie frozen in a polar sea. It is certainly psychologically curious to see how much the healthful activity of our intellect depends on the atmosphere we breathe, and how impossible it is for almost all to rouse themselves by a mere act of will to movements which under happier circumstances would be free and spontaneous. Ah! you will say, you deserve it for following an *ignis fatuus;* you have brought it all upon yourself, and have no right to complain. True, very true, and I do not complain. I only tell you as my friend, interested in all my mental and spiritual experiences, the matter of fact, that I never found it so hard to study, or rather to bring into form the knowledge I have long been laying up. You know me well enough to believe

that if I had a suspicion that I was following an *ignis fatuus*, I should quickly retrace my steps, for it is no pleasure for me to walk alone as one separated from his brethren. . . .

"Nothing concerns the whole Church more than this movement, if it be of God. . . . There is need, and we all know it and must confess it, of a Reformation of a truly comprehensive and catholic character, large enough in its principles and scope to embrace the whole of Christendom. It is time for the different parties to survey each other more charitably, and to ask whether unity is a chimera, and not rather an essential element of the Church,—an element that must be manifested too, that the world may believe. . . . What a comfort to know that God rules amongst men, and that every hostile step they take helps forward purposes which they abhor. Men are forgetting the living God, and substituting a Deity, an impersonal abstraction, a final Cause, instead of the Father of our Lord Jesus Christ."

Mr. Andrews continued to take a deep interest in the questions of theology then exciting attention in New England, in which Dr. Bushnell and Dr. Atwater were leading disputants. He writes to Porter:

"I spent Sunday with Atwater, after leaving you. He was very cordial, and the visit was very pleasant and refreshing. But I could not help wishing that he had not become so early entangled in the meshes of systems and parties, for I am sure the free play of his generous heart has been hindered. He is full of earnestness and strength, and if he was sailing on the free and open sea, he would do the Church much service. I quite honor him for his manful defense of the Trinity, which, it is

quite useless to deny it, has been undermined by recent speculations."

In another letter of the same year to Porter (June, 1852), he speaks of his health as better, and adds:

"I am as cheerful as I could hope to be in this broken drift-wood way of living. I do not work very hard, I do not think I ever shall again. I have not the heart for it. What is the use of writing ten folio volumes, like Thomas Aquinas, or twice as many duodecimos (not half so valuable), like Albert Barnes? Why cannot a man digest and condense the matter that is in him, and give it out within reasonable limits, and have done with it?"

In the same letter he says:

"I have read your book, *The Educational Systems of the Puritans and Jesuits Compared*, and much of it I like well. I like all your writings for their clearness and simplicity of style, and the directness with which they come to the point. I do not know that I should take any exception to what you say of the Jesuits, although your condemnation of the Church of Rome would be more wholesale (not more decided) than mine. But I think you exaggerate the truth which is in Puritanism, and make of a single element a whole harmonious system. The defect of Puritanism is its lack of the positive. Individuality is a very good thing, an indispensable thing as a prerequisite; but any number of bricks do not make a building. Puritanism is not constructive. It prepares the stones, but does not put them in their places. What can be more negative than Congregationalism when it assumes the type of Independency? I protest I can make neither head nor tail of it. All is head, and there is no

tail, unless it be the poor minister. Any number of the brethren can secede and set up for themselves, elect and ordain ministers, establish sacraments and laws; and all this is valid according to the principle of the system. I never believed in any such self-destroying doctrine. The Congregationalism under which I grew up, and in which I did a willing work, recognized authority from God, and ordination by His ministers. The independency of *The Independent* is downright chaos."

Some of his friends who had imperfect knowledge of his belief, thought him on the point of going over to Rome. In a letter from a lady with whom he had had much correspondence, she expresses the fear that he may be misinterpreting prophecy, though she was sure that "no personal evil could befall one who had so earnestly sought the truth." In another letter she writes:

"I have read your pamphlets carefully, and with some wonder. I never doubted your catholicity when you were to the outer world the follower of John Calvin; and I hope and pray that you may not be persuaded to become a Roman Catholic, and that your fine mind should be laid under a bondage which neither we nor our fathers were able to bear. You will permit me to tell you that I am mystified as regards your present position, and that I feel that you will not always be able to maintain the ground you now occupy; and the thought constantly arises, what will be the end of all this? When will this wandering star find its true orbit? . . . Being contented, and finding in the Protestant Episcopal Church enough to fill my heart and satisfy my tastes, my dear and much respected though erratic friend, there let me abide."

How some of his neighbors in Potsdam began better to understand and appreciate him, and to seek social intercourse, is illustrated in a letter of the Rev. Dr. Metcalf, dated Hobart Free College, August, 1852. Acknowledging a pamphlet from Mr. Andrews, he says:

"It gives me great pleasure to be remembered by you in this way. My friends in Potsdam occasionally mention you in their letters, and always with respect. . . . The truth is, your views and feelings and spirit are so congenial to those of mine, and of most Churchmen whose piety is founded upon the model of our Liturgy, that I cannot realize that you are not one of us."

In a letter of January, 1853, Mr. Andrews wrote that he had been reading Wilkinson on *The Human Body*, and Reichenbach's *Dynamics of Magnetism*: "the one showing all manner of vital forces and wonderful doings in our minds; and the other, making us believe that everything about us flames and smokes and sparkles, if we could only see it; while if I only had such a rest as I once had amongst the mountains, they might strain their eyes after the invisible to their heart's content, and I would find work enough for mine in drinking in that glorious combination of sun and cloud that sometimes made that mountain seem like the vestibule of heaven. Dear old Kent! I shall never look upon its like again. How I wish we could spend a week in wandering at will over the old familiar spots. But I am running wild. Memory makes strange work with us at times."

In 1853 Professor Porter went abroad to visit

England, and to study for a time in Germany, taking from Mr. Andrews some letters of introduction to English friends. In sending them he writes: "Do you remember that it is now twenty years since in the first gush of enthusiasm about 'the spiritual gifts' I sought to go to England, but only accomplished it ten years later? You will now have the opportunity of seeing the fruits thus slowly elaborated of what seemed to most an outburst of fanaticism that would soon die away. It has showed itself to be no mushroom to wither in a night; and look wisely to see if the fruits be not of the tree of life."

Dr. Porter early visited Albury, the place where most of the Apostles resided. He writes under date of September, 1853: "At London stayed two weeks; there I saw most of your friends, who treated me very kindly. Mrs. Porter and myself had a most delightful visit at Albury." His comments on the religious condition of England cannot be given here, but he expresses himself as being little in sympathy with any of the existing religious bodies—the Roman Catholic, the Church of England, or the Dissenters; and he "was not in any way inspired by their worship." "The want with which I am everywhere affected is the want of an intelligent and thinking people."

In reply Mr. Andrews wrote: "You speak of the Cathedral service as artistically fine, but as not helping devotion. It would not create it, but I think would help it. Why should not worship be magnificent? . . . I have never witnessed the Cathedral service, but I do not in my limited

experience find forms to quench the spirit of devotion. I think that the heart would more easily rise to God in a building in which everything seemed to speak of Him, and you felt yourself encompassed by a sacred atmosphere. But I can easily suppose that through the decay of faith, little true devotion is left, and that the shows and shams which have taken the place of it must be repulsive enough to one accustomed to the rugged Puritan earnestness. I was never a moment drawn toward the Roman system. I can now see how much truth lies buried there, and can believe that many a pious soul has been nourished by it in spite of all its adulterations and corruptions. But I find it hard to understand how any one can go over to Rome, surrendering himself bodily to the monstrous dogma of the infallibility of the Church, not as an idea and an obligation, but as a realized fact." After speaking of some preachers whom he had heard in England, he adds: "The only preaching worth hearing is the earnest, unaffected utterance of a truth which men need to know. If the truth is in it, and finds fitting utterance, it will be heard, no matter what our idiosyncrasies may be."

Speaking of his religious position, he says:

"If the present movement could fail, I should nevertheless believe that by the restoration of Apostles alone could the healing and building up and leading forward of the Church be accomplished. . . . It is clear that Christendom needs some deep, mighty, and comprehensive Divine work to meet the exigencies of the crisis. Nothing shallow, or feeble, or sectarian will answer. It must embrace all good that has been, all that is, and all

that as yet lies disclosed in the purpose of God, but is unaccomplished. . . . Mere zeal and earnestness will not do. Mere power in preaching the Gospel as a means of individual salvation will not do. These shall have their place, but there must be much more. The whole fruit of the growth of eighteen centuries must be there, but separated from whatever is not of God that has been during the centuries mingled with it. The progress of the present work is constantly in that direction. There is nothing like it in the history of the Church for the exhibition of a catholic spirit, and for the reunion of elements which have heretofore stood in antagonism, but are now reconciled in a deeper unity. These things would not strike an outside observer, and he might naturally enough class the work with the fanatical and extravagant movements of which Church history is so full. But in its aims, spirit, principles, and fruits, it differs *toto cœlo* from anything I have ever heard or read of. I have found enough in my own experience of trial and discouragement, and yet I was never more assured that it is of God, and has a glorious mission to accomplish."

During these years he had much correspondence with clergymen, Episcopal and others, of whom many took service later under the Apostles. Most of these have died, but the Rev. J. S. Davenport, long associated with him in the evangelist ministry, is still living at the serene old age of ninety-one, full of the faith that the Lord will carry on the work He has begun to a glorious consummation.

In September, 1853, Mr. Andrews read before the North Association of Litchfield County, of which he was a member, a paper on *The True Constitution of the Church and its Restoration.* This paper was

in response to a motion (of which previous notice had been given) that his name be erased from the list of members, on the ground that he had withdrawn from the Congregational ministry.[1] The paper, being too long to be read in whole, was completed and published in 1854. At a meeting of the Association in this year, Mr. Andrews' name was stricken from its roll of members. Of this he writes: "I appeared before my Association in September, and read in part a statement or Apologia, which will be printed when I have time to rewrite it. No charges were preferred, but as a matter of ecclesiastical order some felt that my name should be dropped. It seemed a good opportunity to show the nature of the work I was engaged in, and that my course involved no renunciation of my brethren, or even condemnation."[2]

[1] It is to be observed that the action of the Consociation (consisting of ministers and representatives of churches) in terminating his pastoral functions in 1849, had not separated him from the Association, which consists only of ministers, whether pastors or otherwise.

[2] It may be well at this point to note how this paper was received by his brethren of the Congregational body, and by the religious community, as shown by the articles in the press.

The *New York Observer* (Presbyterian): "This statement of reasons for withdrawal from the Congregational ministry appears to us, and to our readers, we presume, no reason at all. . . . Mr. Andrews dates his manifesto from Potsdam, and we suppose that he has been called to be an Apostle or Angel, or that he will be when the Church is fully organized. From this narrative it will be seen that the new society is nothing more than an outbreak of the Edward Irving fanaticism, and that it will blaze awhile and die as suddenly. We record it as a part of the religious history of the time, and as another evidence of the danger and folly of trusting to any other guide than the word of God."

The *Christian Intelligencer* (Dutch Reformed): "We have

On May 12, 1854, Mr. Andrews was raised to the rank of the Episcopate. It may be remarked here, that in the apostolic order of ministries the borders of the pastoral and the evangelistic offices are kept distinct. The evangelist preaches as he can find hearers, and those receiving his word are committed by him to the pastor for pastoral instruction and care. In each of these ministries there are three degrees—deacon, priest, and angel or bishop.

With the exception of a brief tour to do

received the pamphlet on *The True Constitution of the Church*, by the Rev. W. W. Andrews, who modestly aspires to the apostleship of the true Church which he is commissioned to erect. The pamphlet seems to have been written in self-defense, and while it has the merit of being frank and free from acrimony, it is nevertheless a jumble of crudities and incongruities too numerous to mention or criticise here."

Hartford Calendar (Episcopalian): "Some one has sent us this pamphlet, which we set down as one of the religious phenomena of the day. . . . Mr. Andrews is a decided mystic. He manifests the yearning after the absolute in doctrine and the gorgeous in ritual, which has carried many a man into the embrace of Rome. . . . We will only add that the Irvingite sect is strongly tinctured with Second Advent doctrines."

The *Congregationalist* (from a correspondent): "Have any of your readers heard of the modern 'Apostolic' Church? Well, new theories, like quack medicines, are likely to be most popular by assuming some high-sounding name. . . . We must say that Mr. Andrews' 'Restoration of the Church' is a vulgar compound of Judaism, Paganism, and Mormonism, with a spicing of highly flavored Popery. . . . Were it not for the blasphemy of the pretension of a restored apostolate, it would be really provocative of laughter." (Much more of the same kind follows.) "Like most men of his class, Mr. Andrews shows great confusion of thought on points which differ. Then he mixes up the atoning with the intercessory work of the Saviour, and maintains that His priestly work did not begin till He rose from the dead and ascended into the presence of God."

evangelistic work in Northern New England, and a visit to Ohio in 1855, Mr. Andrews continued quietly in his pastoral work. In that year Mr. Thomas Carlyle, one of the Apostles, died. His death, the first in the apostolic ranks, was thought by many without to be a serious blow to the work, as they supposed that it was the belief of those receiving them that all the Apostles would live to the return of the Lord. Mr. Andrews writes: "His death will be a severe loss, for he was a man of great spiritual light and insight, and most abundant in labors; but our faith is that God will not leave His work unfinished, nor forsake those whom He has led."

In the latter years of Mr. Andrews' residence in Potsdam he had much pleasant intercourse with the Rev. Dr. William Staunton, a man of distinction in the Episcopal Church. Dr. Staunton some years later speaks in a printed paper of him:

"It was my lot some years ago to be in immediate contact with the 'Irvingites,' and with one of their most accomplished ministers, the Rev. Mr. Andrews. They had a small but firm and well-instructed congregation. Mr. Andrews was an able man, most amiable and gentlemanly, and a frequent inmate of my study. In catholic doctrine and ritual matters he was so far in advance of anything and everybody in my parish, that whenever I wanted to have a good High Church talk, he was the man for the occasion."

In July, 1855, Mr. Andrews was invited to deliver an address before the "Society of Inquiry" in Marietta College, Ohio, of which his brother, Israel

Ward Andrews, was made President that year, and where his eldest son was then graduated. This address was published by the society (New York, 1856), under the title of *The Work of the Church in America, especially in the West.* Of this an Episcopal Church paper, the *Calendar*, remarked:

"If startling facts, and glowing imagery, and eloquent language, and important truth, could render a discourse valuable, this would be one of high merit. But while it has all we have ascribed to it, its important truths are truths only in part. . . . To him the Church of history has no real importance or value. According to his view the Church has been shipwrecked, broken but not destroyed, and it is our duty to collect the fragments and bring them together into unity."

Another paper, the *Churchman*, remarked:

"Mr. Andrews is evidently a man for the times, a man of clear views, and of the requisite courage of heart and energy of mind to give effect to them, had he but the opportunity. We hope his argument may be carefully considered both within and without the pale of the visible Church. Our only regret is that though with us so much at heart, he is separated from us in position."

Dr. Staunton (February, 1856) writes to the author: "Your Marietta address I read with interest, inasmuch as it carried very much the tone of a production of some sound, able, and earnest Churchman, and admirably written." But Dr. Staunton takes some exception to it on the ground that it speaks of the Church without "defining what the Church is, or setting before his hearers

any definite body to which alone that title is applicable." "Of the Church you speak well, wisely, and eloquently, but you leave it to be understood that every one baptized is in that Church, and so leave the whole thing in a mist." Mr. Andrews did not feel the force of this criticism, for he stood upon the fact that the Church is the community of the baptized, and that membership thus established is not dependent upon the form of Church polity, or the possession of more or less ministries. These are most important elements in the spiritual culture of the baptized; but it is the act of God in baptism which makes one a member of the Church, and this relation no sin of the Church can make void.

In January, 1856, Mr. Andrews attended the funeral of Mrs. Olive C. Fuller in Kent, and preached a funeral sermon, afterward printed, dwelling particularly on the Resurrection, a doctrine which had great significance for him.

In a letter to Porter, February, 1856, he speaks of his trip to the West of the year before, and of the places he visited and the persons he met. "I had never been beyond Buffalo before, so that though not strictly a *terra incognita*, it had yet all the freshness of novelty. Ohio strikes me as a noble State, not very homogeneous as yet, but full of resources, and promising a great future, if she can bring the elements into order. The colleges are in a confused state enough, and it must be a very long time before any one of them can work its way into a commanding position. Marietta is as sound and healthy as any, though its position hitherto has not been favorable to a great influx of

students." Of the college at Oberlin, which he calls "an unique institution," he writes: "I found more to like than I expected, and came away thinking a good deal more favorably of the men and their work than we commonly do at the East. The faith, earnestness, and self-sacrificing spirit which has marked them from the first, has counteracted the effect of an erroneous theology in no small degree, and the practical results of their system have been in some respects very striking. I could not learn that the mingling of the sexes in recitations, and to some extent in boarding-houses, had wrought evil. . . . Such an institution is not to be judged of by the old scholastic conventionalities. It has been a growth of the time and the land, and has evidently met at least a temporary necessity better than most." Of one of its professors, Morgan, he says: "I was delighted with him for his genial, hearty earnestness." [1]

He met during this trip some classmates and college friends, and some prominent clergymen. Of one of these, the Rev. Henry Neill, he writes: "I had much pleasant and quickening intercourse with him. He has outgrown the dead formulas of our ecclesiasticism so far as to feel that there must be a reality in the Church beyond what our individualism gives it. And it is just because such thoughts are

[1] It is stated by one well acquainted with Oberlin that, on this visit, Professor Morgan (whose department was Biblical Exegesis of the New Testament) vacated his chair at one of his lectures on the Epistle to the Romans, and requested Mr. Andrews to give an outline of St. Paul's logic in a short summary of Christian doctrine. He afterward said to one of his students that this discourse was the most marvellous opening of the book he had ever heard or read.

stirring in the hearts of thousands, though they may not know how to express them, much less how to interpret them, that I am confident that we are entering upon a better era, as well as a worse. Men are not satisfied, as few know better than you, with things as they are, and the preparation of the soil is just as necessary as the sowing of the seed. That which God is restoring will be found to contain in it the solution of these difficulties. In what precise way it is to be brought about, I do not pretend to know. I am satisfied to leave that with Him who always hides a part that we may walk by faith."

CHAPTER VII

THE EVANGELIST MINISTRY — ITS NATURE AND DIFFICULTIES

MR. ANDREWS left Potsdam at the close of 1856, and entered upon his ministry as an evangelist, in which he continued to his death in 1897—a period of forty years.

In July, 1858, he married Miss Elisabeth Byrne Williams, a resident of the town of Wethersfield, adjacent to Hartford, and from that time made this his home. Here his three younger children were born, and here died two of the three born to him in Kent.

Of the labors of Mr. Andrews during this long period mention can be made only in outline, with brief notices of the more important events. But the change in his ministry from the pastoral to the evangelistic gives an opportunity to speak of the special work of the evangelist, and of the obstacles he met in presenting his message.

The object of the evangelist ministry, as one of the four set in the Church (Eph. iv. 11), was to preach to those without, and gather them into the

Church. Those believing their word they baptized, and then gave them over to the care of the pastor ; and this continued to be their work among the non-Christian nations. But the work of an evangelist sent in our day to Christendom is within the Church, like that of John the Baptist within the Jewish Church—a call to repentance in order that a people may be made ready for the Lord. It assumes that the Church has failed to fulfil the Divine purpose in it — to go on unto perfection. Mr. Andrews therefore addressed himself primarily to those professing themselves to be Christians, and his work was to call all to repentance. The Church itself must be convinced of its departure from the ways of God, and of the loss of certain ministries and ordinances necessary for the perfecting of its members. It was the sins of the baptized as such which were to be specially emphasized by the apostolic evangelists, though not to the exclusion of the sins of all men springing from the common inheritance of the fallen nature. As addressing those already made members of Christ, their peculiar work was to set forth the relations of all to Him as the living Head of the Church, their unity in Him, the purpose of God in the Church as His Body, its organic ministries and spiritual endowments; and to show how far through unbelief and disobedience it had failed to fulfil the Divine purpose. If a sense of sin could be thus awakened, a feeling of loss, and a desire for the restoration of all those ministries and ordinances which God gave at the first for the spiritual growth and perfecting of His children, the evangelist could proceed to speak of

the work God is now doing as one of restoration, and one to be accepted by His people.

The experience of Mr. Andrews as an evangelist showed him very early that the number of those having an ear to hear his message was small. The people whom he addressed were, to speak in a general way, of two classes:

(*a*) Those, embracing most Protestant denominations, who had little or no conception of the Church as an organic whole — the Body of Christ — with a definite and permanent constitution. They knew nothing of a unity of life among Christians so close that if one member suffered, all suffered with it. To speak to them of a common sin and of evil affecting all, was vague, almost meaningless. The matter of chief interest to them was their own personal salvation; and the truth that the growth and perfecting of the individual Christian must be dependent upon the growth and perfecting of the Church as a whole, was a truth almost unintelligible, and by most was theoretically and practically denied.

To those in this position all questions respecting the original constitution of the Church, its ministries and ordinances, whether now perfect or imperfect, had little interest. They saw in its present divisions and sects no breach of unity destructive of the Divine purpose, no dishonor to Christ its Head. They said, truly enough, that in every division individual salvation was possible; and many went further, and said that a unity of all, such as was spoken of by St. Paul and the other Apostles, could not now be realized, and is not necessary. Upon those in this position Mr. Andrews' words had but

little effect. Only one here and there cared to hear him. But that, on the other hand, to evangelists preaching only personal salvation large audiences should gather, was to be expected. Of one of these, the well-known evangelist, Mr. Moody, Mr. Andrews wrote in a newspaper, asking: "To what truth does Mr. Moody call the attention of the crowds that flock to hear him?" After mentioning some rudimental though essential truths, he adds: "But it is only a very small part of the Gospel which he preaches, that part which respects a man's own salvation,—the first step, faith in the blood of Christ. But of that which comes afterwards, of the Church as a Divine institution, with ministries, sacraments, endowments, and discipline, he knows absolutely nothing." Whilst giving Mr. Moody praise for the measure of truth he taught, and his evident sincerity, Mr. Andrews did not believe that his work, though of benefit to individuals, could produce any permanent good effect upon the spiritual life of the Church; for it is a great error to hold that the Holy Spirit will do His work except through the ordinances of Christ. His own example in refusing to acknowledge any ecclesiastical authority over him, must tend to weaken the faith of men in all Divine appointments, and in the end to make individualism supreme — each man his own teacher and church.

(*b*) The second class of persons whom Mr. Andrews addressed were those who had a conception, more or less clear, of the Church as a Divine institution and capable of corporate action. To these he could speak of the sins of the Church, and the

need of repentance and return. But among them we must distinguish those who affirmed that, as God had instituted the Church and given it a Divine organization, it could not fail to fulfil its purpose. This was the ground taken by the Roman Church, and in substance also by the Protestant bishops, English and American. All ministries and ordinances that God desired to have remain, and all needful for the perfecting of the saints, had been and were still in the Church. Any supposed restoration to this end was, therefore, needless; and it would also impute to God mutability and weakness. Any in our day claiming an immediate apostolic commission were, on this ground, to be rejected without examination of their claims, as self-deceived, or as wilful deceivers.

It is plain that to those thus denying the need of any Divine interposition, and affirming, also, that if God wishes any new work to be done in the Church He will do it by the bishops collectively whom He has set as leaders, or by the Bishop of Rome, and not by any extraordinary delegates, the preaching of the revival of the apostolic ministry was something more than false. Some affirmed it to be even blasphemous; and that ministers in the Church accepting it deserved immediate expulsion. Acting in this spirit, the Roman authorities in South Germany very early excommunicated several priests who had become believers. In an article in the *Church Review* (New York, 1855) written by one of the most distinguished of the Protestant Episcopal bishops, he says: " Every one who admits the claims of the new apostles and acts on them, incurs the fearful

guilt of communion with false apostles, which is necessarily being a partaker with Antichrist. The ultimate, awful and most fearful, is before us. If a new apostolate be true, we are in a state of schism as deep and hopeless as can be imagined. If it is false, its followers are enlisted in the cause and under the banner of Antichrist. This is the issue."

The same writer, in a letter published a little later, speaks of " the so-called apostles as men who, claiming to themselves inspiration and miraculous powers, are, if these claims are false, and so I fully believe them, either deluded fanatics or blasphemous deceivers. . . . I should not dare to recognize even by the remotest implication such arrogant and fearful claims."

Other Protestant bishops took the same ground. God had set the bishops to be the teachers and rulers of His Church, and if any step forward was to be taken affecting all its members, it must be taken by them, and be under their direction. This applied in a still higher degree to the Roman Bishop. In making him the infallible head, God had in fact put it out of His own power to send others to have authority over him, and to repair any defects or errors; it was even his duty to reject any claims to a new apostolic commission, because interfering with his own official position.

Thus to those in the episcopal office holding the impossibility of any falling away of the Church, because Divinely constituted, and denying the need of any call to repentance, and of the restoration of any ministries, the evangelists addressed themselves in vain. It was not right for any even to hear them,

or to examine the evidence they might present. It was enough for those under episcopal and papal rule to know that they were not recognized by the existing authorities.

In addressing the non-episcopal bodies, the evangelists met the same obstacle, if not in the same form or to the same degree. Though these bodies for the most part made little theoretically of forms of Church polity, regarding them as changeable and to be adapted to the time, yet practically each regarded its own as so far of Divine appointment as to give to its members more of truth and grace than any other; and in fact all that was needed. They saw, therefore, no reason for any Divine interposition; and to affirm that they had not all needful truth, and all the means of spiritual culture and growth which God wished them to have, was a serious offense, calling for rebuke, if not expulsion.

Again, the almost universal belief that the age of miracles is past, made the statements of the evangelists respecting the acts of God in sending men in our day to lead His people, so incredible that most had no ears to hear. Christ, it was said, will come some day to judgment, but till that day all things will go on in the Church in their present order; and the belief that men may now appear with a Divine commission, and that the Spirit may speak again by men in tongues and prophesyings, opens the door to all vagaries and errors, and is not for a moment to be admitted. The wise and prudent will have nothing to do with men affirming an immediate Divine mission.

There were others also who found sufficient ground for the rejection of the testimony of the evangelists in the fact that the Apostles do not prove their commission by striking manifestations of Divine power which carry immediate conviction to all parts of the Church, and put all their enemies to silence. It did not occur to these that such manifestations would have in them no moral value. If the Church had departed from God's ways, and had suffered loss, there must be first a call to repentance, and a penitent spirit awakened. Only as received by the penitent, could Apostles do their work. Their reception was therefore a matter of spiritual discernment; and as the Baptist wrought no miracle, but addressed himself to the religious consciousness of the few, so Apostles must first commend themselves to those who had discernment of the truth. If received and able to do their full work, all forms of supernatural manifestation might follow, as in the beginning signs followed them that believed (Mark xvi. 17).

Besides this positive hostility, based on principle, there was on the part of many Christians a passive indifference to all religious questions, and especially to anything new. Old beliefs, it was said, might be entitled to some respect, but strange novelties deserved no attention.

Thus on every side Mr. Andrews found his way shut up, and he was in some degree also limited by other considerations in the presentation of his message. It was the apostolic direction to the evangelists that their message should be given, first of all, to the heads in the churches; these being set by

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God in their places with authority to direct and guide those under them. To them, therefore, in the towns he visited he first appealed, seeking out those who had the religious charge of the several congregations to tell them of the nature of his message. If the pulpit were opened to him, or any door of approach to the people, it was made use of; if not opened, he felt at liberty to speak in a public hall, or other place. But if any hearing him and accepting his message, desired to come into the Apostles' fellowship, they were directed to inform their own pastors before any decisive step was taken; and those under parental care were to be subject in their action to those over them. Nor could any teaching be addressed to children without the knowledge and consent of their parents.

Besides public addresses, Mr. Andrews made use of tracts prepared for general distribution, and of articles in the newspapers, the last being chiefly corrections of misrepresentations; he made use also of personal conversation, and of private correspondence. He saw in person many of the ministers of all religious bodies, of whom a few opened to him their pulpits or lecture-rooms, giving him full liberty of speech; others limited him to those truths which they held in common; and still others refused to permit him to speak to their people at all. In most places where he went he found a few who had more or less discernment of the evils and dangers of the present, and were anxious as to the future, and ready to hear of some way of deliverance. These listened to him with interest, here and there one fully accepting his message. In the case of others

he was able to strengthen faith in " the things which remain, that are ready to die." But by most, all that he said of the place of the Church in the Divine purpose, of its failure to abide in the grace of God, of the loss of ministries and ordinances, and of the need of a Divine interposition, was listened to with impatience or with indifference.

It is obvious that in view of these obstacles, not to mention many others of a spiritual kind, Mr. Andrews' lectures could produce little immediate fruit. His experience wherever he went was very uniform—at first an audience oftentimes large, then gradually diminishing as his subject was more fully opened and its high claims presented, till the final result showed scarce one in a hundred who accepted his message. But he was not discouraged, nor led to make that message more acceptable by lowering its claims, and keeping out of sight its more obnoxious features; for he was not responsible for its reception. He believed that the seed of truth he was sowing, however long buried, would spring up and bear fruit in God's good time.

To these adverse influences were to be added the widespread misrepresentations through the newspaper press, both religious and secular, of the whole movement which he represented—its doctrines and its worship. These he regarded as mostly unintentional, the result of an ignorance springing from indifference, or from the desire on the part of many reporters to make a sensational article. But he found it vain to correct them, for they continually reappeared, often in more misleading forms.

That Mr. Andrews found so many to hear him

was due chiefly to the fact that he had so many personal friends, both clergymen and laymen, who had entire confidence in his sincerity, and knew him to hold firmly the great doctrines of the Christian faith. Not a few were willing to open their pulpits to him who did not themselves believe, nor expect their people to believe, his statements of the present actings of God in His Church, but were glad to hear his expositions of the common faith. One of these, a well-known Congregational minister, in a notice in a local paper says: "Mr. Andrews preached in T—— last Sabbath two sermons of great beauty, purity, and spiritual power. In the evening he dwelt with his wonted fervor of spirit upon 'The Marriage of the Lamb,' giving to believers a glorious outlook for the quickening of their faith, and comfort of their hope." Many such notices appeared from time to time in the local papers.

CHAPTER VIII

EVANGELIST MINISTRY—ITS EARLY STAGE

IT is not necessary or possible to speak in detail of Mr. Andrews' evangelistic labors, continuing through a period of forty years. He visited most of the larger cities of the Eastern and Middle States, and some portions of the South, preaching and lecturing as he had opportunity. He thus became acquainted with many clergymen of the various religious bodies, and with some this acquaintance ripened into friendship. His correspondence was large, and from the letters he received such extracts will be made as space permits.

In the beginning of 1857 he delivered a course of lectures in a hall in Bridgeport, Conn., and preached several times for clergymen of that city. Later he lectured in Hartford to comparatively small audiences, and preached often in the pulpits opened to him. But he seems at this period to have given much time to personal conversation with clergymen and others who showed any signs of interest in the special topics he presented.

In September, 1858, he visited Kent with his wife,

where he preached three sermons on Sunday to large audiences. Of this visit he writes: "We dined at Mr. Bordwell's, and in the afternoon went to the Ridge to a picnic held partly in honor of the completion of the Atlantic Telegraph, and partly on our account. Some sixty or seventy were present, and we spent about three hours very pleasantly in rambling about the Ridge, and in the little feast, which was followed by a short speech from me, in which I reminded them of the changes since I first knew them in the facilities for travel. Then we had a semi-weekly mail to Poughkeepsie; now the cars which go thundering through the valley bring the city morning papers in season for the dinner hour; and soon they may be able to read one day the occurrences of the day before throughout all Europe. At the close it was voted to meet again next year, on the 1st of September, and we were specially invited to be present." At this time he with his wife visited the graveyard in Kent where his first wife was buried, taking with them her three children. "There we were all gathered for the first time together around the grave of the beloved wife and mother, who sleeps near the home of our wedded life, waiting for the resurrection. The Lord keep her in His peace and joy, and give her a speedy deliverance at His glorious coming."

The early part of 1859 was spent in Norristown, Penn., but for the most part he was at home.

The years 1859–60 were spent partly in New York, preaching to the flock there, and also in many churches of Connecticut, by invitation of their pastors. On these latter occasions the principle

that guided him in the selection of his topics was, "to strengthen the things that remain and are ready to die," pointing out clearly and faithfully the special perils of our time, and warning all to stand steadfast in the faith, and hope to the end for the salvation of God.

The breaking out of the Civil War, and the intense anxiety it occasioned in all, made the whole period from 1860 to 1865 one very unfavorable to his work.

In 1861 he entered upon his more distinctively evangelistic labor, bringing out in his lectures the great departure of the Church from God's way, the loss suffered in ministries and ordinances, and the grace of God in their restoration, and this restoration as a preparation for the Lord's return. A course of lectures was delivered in New Haven, at which he had large audiences, but very little fruit. At this time he renewed his acquaintance with many of the friends of his college days.

At this time he lectured also in Boston, and gave some Bible readings in private houses, and found a few who accepted his teachings and who were the nucleus of a church. He lectured also in Hartford, and preached often in the pulpits of his brethren.

During his lectures in Boston (1862–63) he became acquainted with the Rev. John Bapst, the rector of the Jesuit College in that city, and with others of its professors. Besides considerable personal intercourse, he interchanged several letters with Father Bapst. In one of them Bapst writes (March, 1863):

"I have been expecting and anxious to see you. You

are an earnest thinker, and the common faith you have with Catholics on many points of doctrine places you in a position greatly interesting to us." In another (May 24th) he writes: "Your acquaintance, which I made about a year ago, has been for me one of the most interesting events of my life. Your conscientious and persevering research of truth, made with a logical, clear mind, I hoped, and hope yet, will be rewarded with a full success, *i. e.*, with the knowledge of the whole revealed truth. You are already in possession of a mass of fragments of that Divine truth, but you have not the whole of it, and you will never find it until you find first the pillar and the ground of it, which is the Church, whom we must hear under pain of being considered as heathen and publicans. No matter what takes place, you can never become indifferent to me, for I cannot believe that you will forever wander from the Church. . . . If, with your vast studies, you had the certitude, the power, and the conviction that faith alone can give, how efficient an instrument you would be in the hand of God."

The points at issue were the supremacy of the Pope and the infallibility of the Church, and at Father Bapst's request Mr. Andrews read, or perhaps re-read, the writers recommended by him, Bellarmin, Suarez, Kenrick, and Allies, on these points. As none of his letters are at hand, it is not known in what manner he treated them; but as holding that the fourfold ministries of the Church —apostles, prophets, evangelists, and pastors—are organic ministries, and as organic equally permanent, he doubtless affirmed that a bishop could not be an apostle, or rightly fill that ministry. If the

apostolate was for a time left vacant, still God might at any time fill it. The question at issue was, therefore, one of fact. Had God sent again Apostles to His Church ?

This issue of fact Father Bapst and those with him could not accept, but insisted that the great point was the supremacy of St. Peter, and the transmission of all his prerogatives to the Bishop of Rome and his successors. But it is evident that the ground held by Mr. Andrews of the distinction between the apostolate and the episcopate, and the need of both these ministries to the full order and perfecting of the Church, and therefore to its infallibility, was one that had been but little considered by the Roman controversialists; and that the arguments which they had found sufficient in their disputes with those holding the supremacy of the collective episcopate, and with those rejecting the episcopate altogether, did not apply here. Recourse must be taken to the doctrine of the infallibility of the Church, which, it was said, made any loss or temporary suspension of a ministry impossible, and any asserted restoration of it unworthy of examination.

Another Roman Catholic, Bishop M. O'Connor, formerly Bishop of Pittsburg, and regarded as " one of the foremost scholars of the Catholic Church in this country," writing from the Boston College (January, 1863), refers to some conversations he had had with Mr. Andrews, and enters into a long discussion of the interpretation of certain texts of Scripture bearing on the supremacy of St. Peter. He tells Mr. Andrews that it is his first duty to accept the

infallibility of the Church of Rome, and submit to her authority without questioning her teaching. If any pretended new apostles teach anything that the Roman Church has not taught, they are thereby disproved and condemned; if they teach only what it has taught, they are not needed. If God has any work to be done in preparation for the coming of His Son, it will be done by the bishops under the guidance of the Bishop of Rome.

What answer Mr. Andrews made to the bishop we do not know, but we know that he rejected both the supremacy of St. Peter and the fact of the infallibility of the Church as now constituted. St. Peter was one of the Apostles, all of whom were equal as to official rank and prerogatives. There was given him indeed a certain primacy not inconsistent with this equality, but no supremacy; and this apostolic primacy he could not transmit to a bishop. As to infallibility, the Head of the Church alone is infallible. The Church is infallible only if so abiding in her Head that she is wholly one with Him, and He can so speak and act through her that her words and acts are His. And this ideal infallibility should be real; but her sad history shows that she has been so separated from Him through her loss of faith that He has not been able to work His perfect work in her, or by her to teach His truth without mixture of her error. As foretold by the Lord, the woman has mingled the leaven with the meal.

The great argument of Rome, that we must postulate infallibility of the Church, else we cannot know that she teaches the truth, ignores the fact

that to know and receive spiritual truth there must be spiritual discernment and receptivity on the part of the taught. To accept infallibility as held by Rome is an intellectual act, not an act of faith, and leads logically to rationalism.

Mr. Andrews was not surprised that the bishops, and the leaders of all religious bodies, should look upon a new apostolate with great and, in a sense, merited suspicion. It was in the nature of the case that any one who appeared as the reformer of any religious body, whether his reform were true or false, must count upon the opposition of its heads, at least in its beginning. Those filling the highest offices of the Church, and as they believed by Divine appointment, could truly say: We are the shepherds of the flock; we may not admit wolves in sheep's clothing; we must prove them who say they are sent of God. But a special temptation was here concealed — the natural unwillingness of all in authority to see their own official position questioned, their influence and reputation relatively diminished; and therefore to make the matter one of authority only. "Who gave thee this authority?" was the demand of the priests to the Lord, and He could appeal only to His words and works. They had not given it to Him, and they did not recognize any Divine commission. It was only one, like the Baptist, who discerned this commission, who could humble himself and say: "He must increase, but I must decrease."

Another clergyman with whom he had at this time much pleasant personal intercourse, was the Rev. F. D. Huntington, D.D., at that time a rector in

Boston, now Bishop of Central New York. In a letter from Dr. Huntington in 1863 he says:

"Your fraternal kindness in renewing our pleasant intercourse by letter touched my heart. You will allow me to say, I hope, that I am never with you without feeling that it would be good for my inward life if the intercourse could be more frequent. Society is plenty, books are cheap, the world is loud and assiduous. But although one ought not to despise the kind of instruction to be got from that source,— especially one whose daily work is in the midst of the world,—I crave more earnestly the influence that comes of a calm, thoughtful, serene spirit of one open to the Spirit of the Lord. . . . What an age we live in! Perhaps all ages have seemed to those that lived in them to be full of portents and the eve of great issues. Yet it is difficult to believe that the elements of hope, prophecy, and momentous change, have before existed in such power and close relations with each other as now. Multitudes see the phenomena, but it is sad that they see often only enough to make them refer the movement to human agencies. They call it 'progress,' 'development,' 'civilization,' and what not, perhaps even 'Providence.'"

The publication of Mrs. Oliphant's *Life of Edward Irving* in 1862 (republished in New York) made a rapid and great change in the popular estimate of this remarkable man. The long-continued misrepresentations of his teachings and of his character had led many to look upon him as a charlatan, making his religious position a means of his own exaltation; or as weak and easily deluded, and made a tool of by others more crafty; or even made insane by the

over-rash study of prophecy.[1] Mrs. Oliphant's narrative, and especially the printing of his Journal, swept away all these dark clouds, and presented him as he was, not only the eloquent preacher, but a man true to his convictions at whatever cost to himself, full of faith, and possessing all his mental powers in full vigor to the very end of his brief life.

A single extract from a review of Mrs. Oliphant's *Life* will show the change in the estimate of Irving. The *North British Review*, August, 1862, thus speaks of him:

[1] It will serve to show how much of prejudice and ignorance Mr. Andrews had to contend with, and the odium which the term "Irvingism" brought with it, if we quote some sentences from a series of articles written by an eminent Presbyterian clergyman, and endorsed as to their general scope by a learned theological professor, and published in a reputable religious journal (Dr. S. H. Cox, in *New York Observer*, 1860). Speaking of Mr. Irving, he says: "Thinking his faults great and terrible, his mischief done to the churches and the cause of God great and infinite, his career not more singular and meteoric than appalling and contemptible, and his motives awfully mixed with arrogance, folly, love of popularity, and multifarious selfishness, I do mean to condemn him . . . He was plainly a heretic, affirming most stupidly the sinfulness of Christ's human nature, and proving it as clear as mud and misery from Scripture. . . . If pride, disappointment, and intensified study, or living remorse, had actually cracked his knowledge-box and made him *non compos mentis*, and so irresponsible, so be it. It was the only possible apology that could be made for him."

An incidental illustration of the odium which clung to Mr. Irving's name for many years after his death may be seen in the mention made of him by Archbishop Trench in his work *Notes on the Parables*. In the early editions he introduces an illustration from Mr. Irving in this way: "Perhaps I might mar the pleasure of some readers in the following noble passage by saying from whom it was drawn," and so leaves the author unmentioned. In the last edition this is changed to read, "There is a noble passage in the writings of Edward Irving."

"An intellect of great, though somewhat unregulated, power; a scholar of unusual attainments, at least for a Scottish minister; an orator whose amplitude of thought, and richness of imagery, and volume and flexibility of utterance, achieved some of the greatest triumphs of modern eloquence; above all, a man pure, true, brave, wholly genuine and Christian. The main weakness of his character was in what we call judgment or insight. . . . But in his moral character one cannot find anything mean or base, anything but what is pure, true, and noble. He was not, as people once thought, puffed up with windy vanities and the poor breath of popular applause. . . . We see no trace of this poor craving in any part of his life. . . . He was quite willing to become as nothing, if only the world would just believe with him. . . . Verily and nobly a true servant of God. . . . We are grateful to Mrs. Oliphant for this picture of a grand, loving, single-hearted man,—a spiritual hero of the antique type, who seems almost out of place in this nineteenth century, struggling, musing, sorrowing, and little comprehended either by friend or foe."

But if Mrs. Oliphant's *Life* made a great change in the general estimate of Mr. Irving, it had the effect—and perhaps was designed to have—to separate him from the movement which took shape and character after his death under the leadership of others, and to exalt him at their expense. Of the development of the movement in the Catholic Apostolic congregations Mrs. Oliphant declines to speak, lest, she says, "I should shock the holiest feelings of some of the most excellent people I know." But her reviewers were not so reticent.

Almost all, while eulogizing Mr. Irving, speak of the origin in Scotland of the apostolic work, but regard all its supposed supernatural manifestations as delusion, or fraud, an "ebullition of excitement," and its subsequent history as of no religious importance. It was said by most that it was gradually dying out, and would soon become extinct. Others attempted to explain the phenomena—the spiritual utterances—on natural grounds.

Thus the *North British Review*, already quoted from, says:

"We do not believe in intentional deception, but can see how a little clique of good men, living, moving in a glowing atmosphere of peculiar opinions, might naturally delude themselves, and mistake their own fancies for Divine inspiration."

The *Edinburgh Review*, October, 1862, says:

"There was nothing miraculous in the gift of tongues. It was from beginning to end a gross delusion; in some cases a shallow imposture. . . . There is not a thread of reason, of use, or of utility—in a word, of moral meaning, throughout the whole business."

The reviewers apparently did not think it worth their while to ask what, after a history of thirty years, had come out of such delusion and imposture, such excitement and confusion, "bedlam and chaos." They did not ask what the leaders of the movement had done, what doctrines they had taught, what worship they had appointed, what the order of the churches they had gathered, what the

religious life of their members. They did not inquire whether the spiritual utterances—tongues and prophesyings—had continued, and were still to be heard in many congregations. It was a foregone conclusion that the work was not of God, but born of delusion or imposture; and the only blot on Mr. Irving's reputation was that he believed in it. But with the enlarged knowledge of him and growing appreciation, the term "Irvingism" is gradually losing its character as one of odium, though still used by those who desire to hide the true issue.

Mr. Andrews wrote in July and October, 1863, for the *New Englander*, a quarterly theological journal published at New Haven, Conn., two articles reviewing Mrs. Oliphant's *Life of Irving*. In a prefatory note to the last of these, the editor remarks: "In giving place to an article of this kind in our pages, it may be well to guard occasional readers from imputing an adherence to the views that are here unfolded, to those interested in the conduct of this Quarterly."

These articles were soon reprinted in England, and a second reprint has recently been made.[1] Probably so calm and just an estimate of Mr. Irving, both as to his theology and character, can nowhere else be found.

In a letter, April, 1864, Dr. Lillie writes:

"I am not surprised at the Edinburgh reprint of your articles on Irving. I am only anxious that you should feel this to be a hint, and make far more steady and systematic use of your pen. It is long since I have

[1] *Edward Irving, a Review*, D. Hobbs & Co., Glasgow, 1899.

thought that in that line of labor you have not done your full duty by your generation."

This feeling of Dr. Lillie in regard to a more frequent use of his pen, and the publication of his lectures and addresses, was shared by many of his friends, who admired the felicity and glow of his style, and the clearness and force of the presentation of his topics. One ground of his disinclination to print was to be found in the character of his ministry. As an evangelist, he was called to preach the Gospel to all who would listen to him; and this was to be done by the living voice, and not by the printed page. Only as the Gospel was spoken, could it be adapted in some measure to those who heard it; in the printed page it was spread before all without regard to spiritual discernment; and thus the ignorant and incompetent were led to sit in judgment on the highest and most sacred truths, to their own great injury. Most of his sermons and addresses which were published from time to time were published by his friends, in several instances only for private circulation, he yielding to their request; or by the societies before which they were delivered. Another reason why he did not publish more, was the feeling that his ideal was not reached, that he could present his subject better after more study and labor.

In October, 1864, Mr. Andrews, at the request of some ladies of Wethersfield, presented a flag to the soldiers of the Home Guard. In his address he said:

"I am glad to bear my public testimony to the necessity

and honorableness of the soldier's calling. War is, no doubt, a great evil, but it is not the greatest that can befall a country. National cowardice and degradation are more fatal to its true prosperity than war. It is not the wealth of a land, but the character of its people, that constitutes its real greatness. A nation of high-minded, courageous men, who will not submit to injustice, but will defend the right, even at the peril of their lives, will command the respect of the world." After speaking of the dangers to which all governments are exposed from foreign aggression and internal dissensions, and of the consequent misery, he asks: "What remedy is there against these sufferings and horrors, but a national life vigorous enough to do battle against all that would destroy or imperil it? . . . It is to prevent these scenes of lawlessness and anarchy that families are organized into nations, and governments formed to use the common strength of the country for the defense of every citizen. National institutions are to be defended at every cost, for without them there would be no peace or prosperity to a country. . . . This is the work to which the soldier dedicates himself. He is the defender of his country against enemies from within and without. He gives his body to be her bulwark. . . . What earthly calling is more necessary or noble?

"In presenting to you this flag, let me also remind you that it is the flag of our common country, the symbol of its unity, its power, its greatness. It represents an authority greater than that of the separate States, and under whose protection we have been safely sheltered for almost a century, and have run as prosperous a career as has fallen to the lot of any nation. It is a sign that you fight under no miserable banner of State's rights. What would Connecticut be without the Union? Alone, she would be weak, and to be weak is to be in peril; but

as one of the many States knit together by just laws to be one country, she partakes of the common strength, and is made illustrious by the common glory."

The years 1864–65 were spent in evangelist labor in various cities east and west, but with small apparent results.

In 1865 Mr. Andrews prepared, at the request of Dr. E. A. Park, of the Theological Seminary at Andover, Mass., editor of the *Bibliotheca Sacra*, a paper on *The Organization, History, and Principles of the Catholic Apostolic Church.* In his letter to him Dr. Park says: "We design to insert a series of articles, each article giving a succinct statement, but not a defense, of the principles maintained by each sect or school in theology. We desire to procure a statement of the principles adopted by the Catholic Apostolic Church, as it is represented by Rev. Edward Irving." This paper was published in the *Bibliotheca Sacra* of January, 1866, and was reprinted in two or more editions here, and in several editions in England.

In April, 1866, Mr. Andrews visited England officially, and remained till August. During this visit he preached in several of the Apostolic congregations in England and Scotland. One of his sermons, *The Divine Remedy for the Lawlessness of the Last Days*, was printed.

While absent in England, the Rev. Dr. Noah Porter, father of his friend, died. On his return he wrote a letter of sympathy to Mrs. Porter, in which he says:

"From my earliest acquaintance with Dr. Porter,

which dates as far back as my college life, I have looked upon him with veneration as a model of a Christian pastor,—so wise, so gentle, so upright, so faithful. I know not where we are to look for a nobler example of a true shepherd, loving and giving himself for his flock. Whenever I have had the opportunity of listening to his public teachings, I found them marked by sobriety, depth of thought, and spiritual earnestness, and full of the rich lessons of experience. . . . What a consolation to know that he only rests for a little while from his labors, his spirit rejoicing in the communion of his Lord, and of the blessed saints who have gone before; and that he will come again to receive his body, full of strength for an immortal service."

Early in 1866 Mr. Andrews read a paper before the Hartford Fourth Association of Congregational Ministers, on Dr. Horace Bushnell's *Vicarious Sacrifice*. It was printed under the title, *Remarks on Dr. Bushnell's "Vicarious Sacrifice,"* with this prefatory note:

"The following paper, prepared for the Hartford Fourth Association, and read before it, is now published at its request, and according to the unanimous desire of a large number of other clergymen who were present at its meeting.

"C. E. Stowe, Moderator.

"Hartford, May 1, 1866."

In his introduction Mr. Andrews remarks:

"There are many reasons for subjecting this last work of Dr. Bushnell to a rigorous examination. There is no more fundamental part of Christianity than the doctrine of the Cross, or that sacrifice of the Son of God in the

nature of man by which forgiveness of sin and peace with God were obtained; and the matured and final convictions of such a man in regard to it, are not to be lightly passed by. And we are living at a time when tendencies to false doctrine concerning the person and offices of Christ are everywhere showing themselves, and there is a subtle endeavor to get rid of everything which stands in the way of the independence and deification of man—everything which would bring upon him the conviction of ruin and helplessness, and constrain him to look out of himself for salvation. Does Dr. Bushnell resist or help forward this tendency of the age? Does he so hold up the Cross of Christ as to honor or debase it? His remarkable talents, instead of exempting him from criticism, are a reason for making it more searching, for they enable him to give greater seductiveness to error."

Mr. Andrews proceeds to state the doctrine of the book, quoting from it:

"'Atonement is a change wrought in us, a change by which we are reconciled to God.' 'What we call the vicarious sacrifice of Christ is nothing strange as regards the principle of it, no superlative, unexampled, and therefore unintelligible grace.' 'A good being is ready, just according to his goodness, to act vicariously in behalf of any bad or miserable being whose condition he is able to restore.' 'The vicarious suffering of Christ was in no way peculiar to Him, save in degree.'"

Upon this statement Mr. Andrews remarks:

"The fundamental difference between the work of Christ as our Redeemer and every other act or manifestation of love, is that He, being the Son of God, became man, was made flesh, taking our nature and coming under our liabilities. It has never been possible for any other

being than the Son of God to become the creature he wished to save, and in that unity of nature to take upon himself the burden of that creature's liabilities. Suffering *for* another is a very different thing from suffering as *one with him* in the very essence of his being. Many have died for those they loved, but no one else ever died as the Incarnate One. Christ's death was vicarious because it was endured in the nature of man which He voluntarily and out of love assumed, and on which, when He took it, the sentence of death was lying.

"The errors which here disclose themselves grow out of the confounding of the personal distinctions in Godhead, and failure to see the true humanity of Christ.[1] As respects Christ, the error is that He came only to express or manifest God, and not to do a real work as man. And from the same cause — want of true apprehension of the Lord's humanity — Dr. Bushnell virtually

[1] Dr. Bushnell held in substance the view advocated by Rev. F. D. Maurice, that there is a Divine humanity in God, historically manifested in the person and earthly life of Jesus Christ. This view is presented very clearly by Dr. G. A. Gordon in *The Christ of To-day*. "The true relation of mankind to the Lord Jesus is not grasped until He is regarded as the Incarnation of the Eternal Humanity in which the race is constituted. . . . The Eternal ideal humanity and the historic meet in the Prophet of Nazareth. The Eternal thus manifests Himself through the divinely human career, and after the history is made . . . the Eternal returns to His pre-incarnate fulness and universality."

Of Maurice's theology it was said by Dr. Martineau: "It was an effort to oppose the pantheistic tendency, and is itself reached and touched by that tendency. . . . It owes its power not less to its indulgence than to its correction of the pantheistic tendency of the age." Dr. Munger (*Horace Bushnell, Preacher and Theologian*) says of Dr. Bushnell: "He was not a pantheist, but he was pantheistic. . . . Had he not lived in New England, he might have been a pantheist." The affirmation of "the development of the Divine in the form of the human," necessarily leads in that direction.

rejects the great truth of His intercession. He makes intercession in the same sense that the holy angels do. Why then should we not call on angels and the spirits of holy men to pray for us ? ''

Of the chapter, '' Law before Government,'' in which it is said that ' in the order of reason there was law before God's will,' and that ' He became a lawgiver only because He was already in the power of law,' and that ' it matters not whether we know of a God, we are none the more truly under law after His commandment comes than before,' Mr. Andrews remarks that '' it would seem to go far to justify those who substitute the abstract idea of Right for a personal God, for it teaches that creatures may be perfectly righteous, wholly apart from obedience to Him.'' They may even keep ' the impersonal law ' of right without knowing that there is any God! But if they disobey this law, God, ' being fastened in profoundest homage to the law,' will assume the charge of a Ruler, and will institute government, that He may reinforce the impersonal law, and repair its broken sway. The fall of man and his sin ' was not the violation of any Divine commandment, but of the impersonal law or abstract idea of Right, which commanded God equally with them, . . . the ideal law, with which God's will had nothing to do.'

The question comes, when was man placed under ' instituted law,' or, in other words, when did he come under the government of God ? His sin, we are told, was not disobedience of a Divine commandment, as is said in Genesis. It was, therefore,

sin against the impersonal law, or abstract idea of Right, and only after he had sinned did he come under personal and positive law.

'As the impersonal, everlasting law which commands all moral beings alike,' is 'an eternal, necessary, immutable law existing in logical order before God's will,' 'it was to this law that Christ, not as man, but as God, rendered obedience.' "This necessarily makes the Incarnation a phantasm. . . . His earthly life could have had no reality in it. . . . And with the Incarnation, the truth of the Trinity vanishes also. . . . There is no proof of any personal distinctions and relationships in the Godhead."

"We miss in this book the personal God, the God and Father of our Lord Jesus Christ, acting evermore in the unconstrained freedom of His own will. . . . Instead we have Law existing (in the order of reason) before God, and commanding Him,— Law abstract, impersonal, without penalties, and without a personal administrator, ruling God and His moral creatures alike. We have in Christ, not the Son coming from the Father's bosom to fulfil the purpose of the Godhead's love by taking manhood into personal union with Himself, and working out its redemption by a real fulfilment of its obligations; but God Himself yielding to an eternal necessity, and showing His own obedience to the principle of right."

Dr. Bushnell speaks of the 'grand, appalling mystery, the immovable necessity and everlasting fact, that goodness in all moral natures has a doom of bleeding on it, allowing it to conquer only as it bleeds. . . . All good conquers by a cross, and

without a cross it is nothing. . . . The eternal righteousness of God has in it this inherent doom of war. It must suffer, it must bleed, and only so can reign. . . . The short account of God's great way and work is, that goodness and right must propagate goodness and right, and must therefore create souls capable of goodness and right; which also, being capable of badness and wrong, will infallibly propagate badness and wrong. And this is evil,—evil to be mastered, cleansed, forgiven. Evil therefore lowers over the eternal possibilities of God, and God is linked, in that manner, by a prior, unalterable necessity, to conflict and suffering.' On this Mr. Andrews remarks: "If this is not Manichæism, it is very much like it. God *must* create, and so must have been ever creating; and as His moral creatures *can* rebel, they certainly *will* rebel; and so evil must have been existing through the eternal ages; and God must have been in an eternal conflict, and under the burden of a continual cross. And so it must be, as it would seem, forever."

In a later publication, *Forgiveness and Law*, Dr. Bushnell was thought to have presented a partial modification of his views; but it is said that he strenuously denied this.

In 1867 Mr. Andrews made extended tours through Canada, preaching in the congregations already gathered there. After his return from Canada, he preached in Hartford, at first in a hall on Sunday evenings, to small audiences, and later in the Congregational church of the Rev. Dr. N. J. Burton. Dr. Burton being compelled to go to Cuba for his health, left his pulpit in charge of Mr.

Andrews, with the understanding that in the morning service he should preach on those truths which all held in common, but in the evening on those which were distinctive of his work. The arrangement continued for nearly two months, giving him opportunity to say many things in regard to the largeness of the Divine purpose in redemption, the headship of Christ and His priesthood, the work of the Holy Ghost in the Church, its ordinances and ministries, and of Christ's return and kingdom.

In 1867 the Rev. William C. Doane, rector of a church in Hartford (now Bishop of Albany), in a farewell sermon spoke of " the senseless imitations on the part of Irvingite and Methodist, by noisy and inarticulate disorder," of the spiritual gifts and revelations of the Apostolic Church. Mr. Andrews addressed to Dr. Doane a spirited letter, rejecting the term Irvingite, in which he contrasted the worship as carried on in the Episcopal churches with that in the churches under Apostles. He concludes by saying:

" I have not written this, my dear Sir, in any spirit of fault-finding with the Church of England or the daughter church in America. I believe them both to be true branches of the One Catholic Church, with priesthood and sacraments which have been handed down from the beginning, and I am thankful for all the truth of doctrine, and life of godliness, and purity of worship which are to be found within the Episcopal fold. . . . I have written these few pages as a witness to a Divine movement, so little known in this land, in the hope that some who are sorrowing over the sad divisions of Christendom will rejoice to hear that God has restored in

Apostles the true centre of unity, and is by their hands setting all things in order, and preparing a people for the instant coming of His Son."

To this letter Dr. Doane replied in an irenic spirit, expressing his high personal regard for Mr. Andrews, but taking the same ground as the Roman Catholic clergy, that as the Church is now in its true and normal condition under the rule of bishops, there is no necessity of any extraordinary Divine interposition; but if God should so interpose, He would make use of those already filling the episcopal ministry, and not send others. "I am sure that when miracles appear, or men professing to be called of the Holy Ghost, it must be through or in accordance with, and not against and outside of, His appointed channels of action." As none of those professing to be called of the Holy Ghost, and accepted by Mr. Andrews as apostles, had been bishops, their work must, therefore, be regarded as a delusion, and rejected without regard to its nature or its evidence.

In February, 1867, his dear friend, Dr. John Lillie, died. Mr. Andrews felt his death keenly as removing one who had an understanding and appreciation of the work he was engaged in, and great sympathy with him in his peculiar position and trials. The prejudices which Dr. Lillie from his theological training and natural temperament had cherished toward all that savored of form and ritual, were gradually passing away. In his last letter to Mr. Andrews which has been preserved (July, 1866), written about six months before his death, he says:

"I beg to be remembered in all Christian affection to Mr. Pitcairn, and Messrs. Armstrong and Woodhouse." (The latter, two of the Apostles, whom he had met in New York.) "It is no small satisfaction to be kindly remembered by these men. There is nothing which has a stronger tendency to tempt me to believe that you may be *all* right, than the impudent, ignorant scurrility of some of your evangelical assailants. Write soon and at length."

In 1868 Mr. Andrews visited Maine and other parts of New England, and preached in several cities. Two of his sermons were printed in England: *The End of All Things Is at Hand*, and *Zion's Desolation and Zion's Hope*. After his return he wrote a series of articles for the *Christian Mirror* (Portland, Maine), on *The Types of Christ in the Old Testament*. These articles demanded a knowledge of the principles of typology and their application, which but few possessed, and were so far beyond the average comprehension of their readers that they were discontinued before their completion.

In this year, worship according to the apostolic order was begun in a small hall in Hartford, under the charge of his brother, the Rev. S. J. Andrews. Here Mr. Andrews often preached. The number of members, very few at first, slowly increased; and in 1896 a building was erected better fitted for the purposes of preaching and worship.

During this time Mr. Andrews had much personal intercourse with clergymen of all religious bodies, some of whom heard him gladly. One of these of the Episcopal Communion writes him under date of September, 1868:

"I cannot tell you how much I am indebted for past instruction. From no person have I learned such important and rudimentary truth with such clearness as from you. I am frequently reminded of this . . . and the desire is very strong to refer many puzzling questions to one from whom I have learned so much."

Another, a Presbyterian clergyman, expressing his regret that he could not be present in New York at an apostolic visitation, writes:

"My heart and my prayers will be with you all that the baptism of the Holy Ghost may rest richly upon the labors of the evangelist, and upon all who serve in the Catholic Apostolic Church there and by whom its testimony has been received."

The years 1869–1871 were spent in evangelist work, but offer nothing calling for particular remark. During this period he printed nothing, so far as is known.

In 1872 he again went to England officially. Several sermons were preached by him in England and Scotland, of which one was printed,—*Verdict of the People.* He wrote also an article in the *Church Review*,—*Christ in the Book of Genesis.* We quote its opening and closing sentences:

"There are two great principles to be kept in mind in the study of the Old Testament, viz., that Christ Jesus, the Incarnate Son of God, is, as Lord Bacon has expressed it, 'the great mystery and perfect centre of all God's ways with His creatures, with which all His other works do but seem vapor'; and that to testify of Him has been the aim of all revelation from the beginning.

. . . The deep interest which must ever attach itself to the Book of Genesis, comes from there being in it the roots of all the greatest truths about Christ, the germs and prefigurations of the offices He was to fulfil in all the economy of redemption. . . . It is safe to say that whoever would understand the subsequent revelations of God, and the history of His Incarnate Son, must find the key in this oldest and most comprehensive of all the books of the Bible."

In 1873 Mr. Andrews remained near his home, on account of the lingering illness of his brother-in-law, the Rev. Charles B. McLean, whom he greatly honored. He lectured in several places in Connecticut, and delivered a course of lectures on "The Second Coming of the Lord," in Seminary Hall in Hartford.

In 1874 Mr. Andrews visited Canada in company with other ministers, and he also made an evangelist tour in the South, visiting Washington, Richmond, and other cities, but found few to accept his message. An old schoolmate and friend, pastor of a Presbyterian church, told him that he would have invited him to his pulpit if he preached the primitive New England theology only, but he disliked novelties. At this time he visited some places in the interior of Virginia, preaching as he had opportunity, and in one or more gave lectures, which were well attended. He went to Hampden-Sidney College, and had much conversation with its professors. This tour occupied some three months.

In November Mr. Andrews gave a course of five lectures in Seminary Hall, Hartford, on "Worship," which were reported in the papers of the city. As

the limits of this Memorial do not permit their insertion in full, a brief abstract of them is given.

Sacrifice was from the beginning the central act of worship, setting forth symbolically the truth that there is no reconciliation to God except through the sacrifice of Christ. Under the Mosaic dispensation the earlier and simpler rites were expanded into a majestic system, with places, times, persons, and instruments of Divine service minutely prescribed by God.

It is a common theory that Christ's coming swept away all elaborate ritual. But He Himself faithfully adhered to the ancient system, entering heartily and spiritually into every ordinance; and He on earth established no new system save by the institution of the Eucharist. Christian worship dates from His Ascension, when, having by His death provided access for manhood to the true Holy of Holies, He Himself entered as a Worshipper into the presence of God. He was now made the great High Priest; and as such He has ever since been fulfilling the types of the Jewish Law.

He sent the Holy Ghost to form His Church into a "holy priesthood," to carry on in the earth the worship which He renders in heaven. And all the Jewish ordinances are transfigured in the Church, as circumcision in baptism. To worship "in Spirit and in truth," means to worship in the full power of the Holy Spirit sent by Him; and under forms which express, in a nobler and better way, what was expressed by the rites of Judaism. The imperfect type is now made the perfect reality.

The reason why no form of worship is given in

the New Testament is that it is laid down in the Old Testament. For eighteen centuries the risen Christ has been fulfilling one of the types of the Law by leading worship as High Priest. His Church, in which His Holy Spirit dwells, — the spiritual Tabernacle,—should show in all its worship the reality given by the Old Testament in shadow.

The Apostles after the Ascension laid the foundations of Christian worship, and developed it so far as the condition of the congregations under them permitted. We can see that the Eucharistic service was chief, along with the singing of the Psalter, the reading of the Scriptures, prayers, and offerings. The early Church regarded the Eucharist as a sacrifice, not because it repeated, but because it commemorated, the death of Christ. It was celebrated every Lord's day, and the thanksgiving and intercessions which were made in connection with it were most full and comprehensive, embracing not only the living, but those also who had fallen asleep in Jesus.

In later times the Church came into wrong relations to the State, and, especially in the West, worship was corrupted by making the priest "immolate the Lamb of God," as if repeating Christ's sacrifice; and other mediators, disembodied spirits, were put by the side of Christ.

The Reformation was a noble testimony against both these errors. But Luther swept away the sacrificial character of the Lord's Supper; and Calvin went farther than Luther in rejecting the old rites, though not so far as many of his followers. In England such wide changes were avoided, though

corruptions were weeded out. The Anglican services are beautiful, sound in doctrine, and rich in treasures of devotion. But this liturgy has many defects, both as to its order and the meagreness of its prayers; and is narrow, as being too exclusively English. With the early Puritans, preaching took the first place, worship being made subordinate; but they held more strongly to sacramental doctrines than their successors. The confusion now seen in Christian worship, which, under the one High Priest leading it, should everywhere be one and the same, shows the altar of God to be broken down; and His first act must therefore be to rebuild it, and establish worship after His perfect order in the power of the Holy Ghost.

The peculiarity of Christian worship is not that it is offered in Christ's name, but that it continues on earth Christ's worship in Heaven. And as He worships, not according to the letter but according to the spirit of the Law given to Moses (Heb. viii. 5), so should we. And as there was one law of worship for all the twelve tribes, our worship in all its essentials should be one, with the Lord's Supper as central. It is not now as God would have it, for every right-minded Christian should be able with a good conscience to worship at every altar in Christendom, all joining in the same prayers and eating at the same table.

Within fifty years there has been a growing desire to restore worship to its true dignity. In England the Oxford Movement and Ritualism have done much good, though disfigured by lawlessness, and sometimes by Roman doctrine about sacrifice and

mediation. There has been also in our day a great awakening elsewhere of the spirit of devotion. In 1830 and 1831, remarkable spiritual activity was seen in this country,—for example, in Yale College. The Fulton Street (New York) Prayer-Meeting illustrates one phase of the new zeal for worship, and the fresh interest in hymnology another. These movements, both here and abroad, continuing down to the present time, show an unrest, which, however, they cannot satisfy, because partial and superficial.

A truly catholic worship cannot be restored by Rome, for she claims infallibility, and can admit no defects, nor correct any mistakes; nor by the Greek Church, which is fettered by the Sultan and the Czar; nor by the Church of England, which is fettered by Parliament; nor, here, by the Protestant Episcopal Church, which continually speaks of its Liturgy as needing at most only some small changes; nor by other Protestant bodies which have no fixed forms of service, and can exercise no authority, nor worship in unison. There is need of a kind of "Commission of Worship," Divinely authorized, which can embrace all the divisions of the Church. When Elijah rebuilt God's altar, he built it with twelve stones, because, though Israel was divided, there were twelve tribes, and God recognized no schism. There is now One Worshipper who is not schismatic, He who bears on His breastplate the names of all the tribes, and all must worship in and through Him.

Such a "Commission of Worship" appointed by Christ actually exists. Its members were called

from among Protestants, for "infallible" Rome, denying the possibility of error, and consequently the necessity of any liturgical change, cannot be used in such a work. The larger number were taken from the Church of England, because she has best kept up connection with the past; others came from Scotch Presbyterianism and English Nonconformity,—men free from disturbing liturgical prepossessions and prejudices.

To the men thus selected, the spiritual meaning of the Mosaic ritual, and its significance for the worship of the Christian Church, were revealed through prophetic utterance. The principal lands of Christendom were visited, their various rituals studied; and under the guidance of the Holy Ghost the true in them was separated from the false, and a system of worship was established embracing the good in all systems. It includes the celebration of the Eucharist on every Lord's day as the great central act, and Daily Prayers at six in the morning and five in the evening, corresponding to the Hebrew daily sacrifices; a harmony of weekly services not found elsewhere being created by the key-note given in the weekly Eucharist.

Peculiar to this Liturgy are the confession of the sins of the whole Church in all ages; intercession for all the Baptized as forming the one Church; commemoration of the departed, the Virgin being expressly mentioned; thanksgiving for the fruits of holiness in all the saints from the beginning; and supplications for the Lord's return, and for the gathering of all His people, the sleeping and the living, unto Him in resurrection life.

Mr. Andrews ended his lectures by a quotation from Milton's *Animadversions:* "Come forth out of Thy royal Chamber, O Prince of all the Kings of the earth! Put on the visible robes of Thy imperial majesty; take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed."

The Hartford press testified to the great interest awakened by these lectures, and it was said by one of the newspapers that "they had been listened to by fair audiences, and been read with great interest by a very large number of other persons unable to attend the lectures in person." They were repeated in substance by Mr. Andrews in Philadelphia, New York, and some other places; and many have desired that they be published.

The close of this year was made very sorrowful for Mr. Andrews by the death of his eldest daughter, Susan Van Wyck Andrews, who was born in Kent, March 19, 1837. She suffered from ill health for many years, and was disabled from all active employments; but she had strength for travel and for the society of her friends, and found many sources of enjoyment thus opened to her. After a very gradual and gentle decline, during which she had great peace of mind through her steadfast faith in Christ's love, and the hope of His glorious coming, she fell asleep on the morning of Wednesday, the 2d of December, 1874, and was buried at Wethersfield on the Saturday following. The funeral services were conducted by her uncle, the Rev. S. J.

Andrews, and the Rev. J. S. Davenport,[1] an old and much-loved friend, in whose family she had often been a welcome guest; and her body was committed to the earth in the sure and certain hope of a blessed resurrection.

[1] As this book is passing through the press, intelligence is received of the death of Mr. Davenport. He died at his home in Hartford, on February 17, 1900, after a brief illness, at the age of ninety-one years and six months. He was a descendant in the direct line from the Rev. John Davenport, the first pastor of the Colony at New Haven in 1638. He was educated at Yale College, and entered the Presbyterian ministry, in which he served for some years. But accepting higher views of the Church and its sacraments, he took service in the Episcopal Communion. In 1854, becoming acquainted with the work carried on by the Apostles, he accepted it as of God, and the remainder of his long life was spent in service under them—first for a brief period as a pastor, and then as an evangelist, in which he was raised to the Episcopate. He was a man of strong religious and moral convictions, and ready to follow them at any sacrifice. He was of decided ability, interested especially in questions of philosophy, with an unusual capacity for abstract thought, but with much power of clear statement, which made him both an interesting and instructive preacher. He had read largely in the English theologians, and had given much time to liturgical studies. Being near neighbors for many years past, he and Mr. Andrews saw much of each other, and had great pleasure in their frequent communion. He wrote much for religious periodicals, and printed several pamphlets, some of which were reprinted abroad,—all marked by vigor and clearness. He also published a volume on *Christian Unity*.

CHAPTER IX

EVANGELIST MINISTRY — SMITH TRIAL — LITURGICAL CLUB—WINDSOR LOCKS COUNCIL

IN 1875 the Rev. Elijah Bailey Smith, a Presbyterian clergyman residing in Connecticut, but having no pastoral charge, was arraigned before the Presbytery of Westchester for accepting the restored apostolate and taking service under it. At his trial Mr. Andrews was present as a witness, and sustained a long examination as to the faith and worship of the Apostolic congregations. The general charge brought against him was of "holding heretical and schismatical doctrine."[1] Mr. Smith, having been found guilty on this charge, and in consequence deposed from the ministry, appealed to the General Assembly, as he had an acknowledged right to do; but his appeal was dismissed without a hearing, thus confirming the sentence of deposition.

[1] It is a matter of interest to give the nineteen specifications of Mr. Smith's "heretical and schismatical views," as they appear in a report of the proceedings of the General Assembly. Upon all these specifications Mr. Smith was found guilty.

1st. The holding of the doctrine of the possibility of the loss of the regenerate.

In the appeal which Mr. Smith had prepared he examined the several specifications, denying of some that he held them; affirming of others, that they were those upon which the Presbyterian standards did not pronounce; of the rest, that by no fair construction could they be made antagonistic to these standards. He concluded his appeal by saying:

"I am not schismatic, for I have never separated myself from the Presbyterian Church. . . . Nor is the charge

2d. That the writings of the so-called Apostles are of co-ordinate authority with the Word of God.

3d. That Christ assumed the fallen nature of Adam.

4th. That the elements in the Lord's Supper are changed in and by consecration.

5th. The offering of the same as an unbloody Sacrifice.

6th. That the Sacraments become effectual by their own virtue and the virtue of the administrator.

7th. Baptismal Regeneration.

8th. The supreme authority and inspiration of so-called Apostles and Prophets.

9th. Call to ministry by Prophets.

10th. Ordination by the laying on of the hands of Apostles.

11th. Possession and exercise of Supernatural Gifts.

12th. A Fourfold Ministry.

13th. The adhering to a form of worship as of Divine authority through so-called Apostles.

14th. Auricular confession.

15th. Absolution.

16th. Extreme unction.

17th. Bowing at the Name of Jesus, vestments, and the use of the sign of the cross.

18th. Mr. Smith's connecting himself with a denomination styling itself the Catholic Apostolic Church.

19th. His having preached the doctrines of the Catholic Apostolic Church, which asserts the apostacy of the Presbyterian Church, in the pulpit of the North Congregational Church at Enfield, Conn., thereby producing schism in said church.

of heresy sustained, for on no one fundamental point of doctrine have I been proved in error. I hold every doctrine which the orthodox Church in all ages has pronounced vital; most of the separate charges have no relevancy to the general charge of heresy and schism; and unless this be established, the sentence of deposition ought to be reversed.

"And now, Fathers and Brethren, I leave myself in your hands. I frankly avow that it would be a great sorrow to me if you should send me forth branded as a heretic and schismatic with the final seal of the Presbyterian Church set on my deposition from the Christian ministry. But I should sorrow still more because in so doing you will pronounce judgment on that work of God by which He is seeking to prepare His whole Church for that great event, the coming of His Son in glory and majesty to judge the world in righteousness. Is it necessary for you to pronounce such a judgment? Are you prepared to say that this movement, having its beginning in Presbyterian Scotland more than forty years ago, and distinguished by a catholicity of spirit, and fulness of doctrine, and purity and majesty of worship, beyond the measure of any sect, is not of the Holy Ghost? . . . Do the things of which I speak seem extraordinary, even incredible? So did all the great actings of God in the days when they took place. Always has He called upon us to follow Him by faith. I can but speak the things which I have seen and heard, even if the ears of my brethren be closed to my words, and they cast me out of their fellowship."

One can but wonder where were the clear-headed theologians who would not suffer such a medley of specifications to pass unchallenged; still more, that among all the members of the Assembly there

was no one to give the advice of Gamaliel when the Apostles were brought before the Jewish Council, and to recommend delay, "for if this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

It should, however, be said that several of the more learned Presbyterian jurists and divines, in later printed articles, declared this action denying a hearing to Mr. Smith to be illegal and unjust. The deposition from the ministry was warranted, they said, but Mr. Smith should have been heard. It was said by a leading member of the Presbytery of Westchester, writing to Mr. Andrews, that the Assembly did not think the matter of consequence enough to waste time upon it,—the appeal was merely the attempt of an obscure sect to bring itself into notice.

In the autumn of 1875 several clergymen of Hartford formed an association for the study of Worship, its principles and forms, under the name of "The Liturgical Club." This continued to meet to the end of 1888. Among its members were ministers of several of the religious bodies. Many valuable papers were read, and a selection from them for publication was thought of, but never carried out.

Mr. Andrews was greatly interested in the Club, and always attended its meetings when at home, and wrote a considerable number of papers for it. One of its most valued members, the Rev. Dr. J. H. Barbour, of the Berkeley Divinity School, in a letter thus writes:

"No one in the Liturgical Club was listened to with more respect and pleasure than Mr. Andrews. As I remember the general character of his own papers, they were well-considered, clear, and suggestive. And as we were sure of his presence at our meetings, so were we sure of receiving his remarks and criticisms upon our own efforts. Whether favorable or adverse, they were always outspoken, and always generous and kindly; he could not have made them otherwise if he had tried. He won the love of every one of us. And though perhaps I could not recall at this moment a single detail, I recognize with thankfulness that what I myself heard from him has had a permanent influence upon my own mind and way of thinking; and I feel sure that others would say the same. How it carries one back! Dear Dr. Burton, and Professor Johnson, and your brother! *Sit anima mea cum illis!*" [1]

In 1877 a "Statement," furnished by Mr. Andrews at the request of Dr. Schaff, appeared in the first volume of the latter's great work, *The Creeds*

[1] The names of the members will be of interest to some. They are given as they stand on the roll:

Edwin E. Johnson,
John S. Davenport,
Samuel Hart,
Edwin P. Parker,
Samuel J. Andrews,
Nathaniel J. Burton,
Cyrus F. Knight,
William W. Andrews,
John J. McCook,
Joel F. Bingham,
Francis Goodwin,
Oliver E. Daggett,
William F. Nichols,
Howard Clapp,
Thomas S. Childs,
Arthur Mason,
Samuel H. Allen,
Graham Taylor,
John H. Barbour,
Storrs O. Seymour,
George Leon Walker,
George Williamson Smith,
Lewellyn Pratt,
George Von Alstyne,
J. W. Bradin.

of Christendom. Under the title, "The Catholic Apostolic Church (called Irvingites)," Dr. Schaff gives an account of Edward Irving, and of the communion to which his name has been, improperly, attached. Of the latter, he said: "It is one of the unsolved enigmas of Church History: it combines a high order of piety and humility of individual members with astounding assumptions." Its members are described as "upon the whole the highest of High Churchmen," yet they "are unquestionably Protestant, and accept the positive results of the Reformation. . . . They manifest a catholic spirit, and sustain, as individuals, fraternal relations with members of other denominations. . . . The Irvingite movement has directed the attention of many serious minds to a deeper study of the supernatural order and outfit of the Apostolic Church, the divisions and reunion of Christendom, and the eschatological questions connected with the Second Advent." A "fuller inside account" follows from the pen of Mr. Andrews, of whom Dr. Schaff writes that he "is highly esteemed by all who know him as a Christian gentleman and scholar." His "Statement," printed in smaller type, occupies about half the ten or eleven pages devoted to the subject.

It is noteworthy that in the case of the Catholic Apostolic Church, and in this case alone, no dogmatic formula appears, — evidently because only here have the creeds of the Church universal been thought to be a sufficient statement of doctrine.

In an article in a newspaper Mr. Andrews wrote what bears on this point:

"We have no such minute and elaborate statements of doctrine as the Augsburg Confession (Lutheran), the Westminster Larger Catechism (Calvinistic), and the Thirty-nine Articles of the Church of England. Candidates are received by baptism on giving their adhesion to the Apostles' Creed, as a sufficient summary of the Christian Faith; and the others are used in acts of worship, and for the purposes of devotion, rather than as problems for the intellect to explore.

"We look upon ourselves not as *the* Church, but as a small part of the one flock of Christ, to *all* of whom the name 'Catholic Apostolic' belongs, equally with ourselves. As a body we have no other Creeds than, first, the Apostles', which is used in the daily Morning and Evening Service; secondly, the Nicene, which is said or sung every Sunday in the Holy Eucharist; and thirdly, the Athanasian, which is used four times in the year, at the great festivals of Christmas, Easter, Pentecost, and All Saints."

The years 1876–77 offer nothing distinctive as regards his evangelistic labors. He continued his work of preaching in several cities, both in the East and in Ohio, and in connection with an English deputation visited the churches in Canada.

In 1878 Mr. Andrews visited Ohio again, preaching in some of its larger cities and towns as he had opportunity. Of this work he writes: "This has been one of the pleasantest and most profitable evangelist trips I ever took, and I feel a strong confidence that much fruit will come from it. I never was listened to by greater numbers, nor with more apparent interest." He also lectured in Hartford and in other places in Connecticut.

In this year he had a brief and friendly newspaper discussion with Professor Fisher of Yale College, as to the belief of the early fathers in regard to the Millennium. In this discussion, as generally in discussions respecting the beliefs of the early fathers, no definite conclusion was reached, because of the ambiguities of patristic language which permit various interpretations according to the mind of the interpreter. The writings of the fathers of the times succeeding the Apostles, show the uncertainty and confusion which generally prevailed in regard to polity, and in a lesser degree to doctrine, and which make their writings like a great library made up of the legal reports of many diverse courts, in which the opposing lawyers may find conflicting authorities almost without end.

In November of this year, the Rev. Dr. Adam Reid died, and at his burial Mr. Andrews made a short address, from which we give some extracts.

"From the time of his pastorate at Salisbury, during the twelve years of my residence at Kent, we saw a great deal of each other, exchanging pulpits, laboring together in seasons of unwonted religious awakening, and meeting frequently at the customary gatherings of ministers. . . . Dr. Reid was truly a pulpit orator, and yet utterly free from the pretense and affectations which sometimes disfigure the pulpit. He spoke as one overmastered by the truth he was setting forth, and thinking not of himself but of the message he was bearing. He had the power of clothing the simplest truths in forms of beauty and majesty, and his delivery was singularly impressive from the deep earnestness which characterized it. . . . The resurrection was especially dear to him,

and never, perhaps, was his eloquence of a higher strain than when discoursing of the glorious victory over the grave awaiting those who sleep in Jesus. . . . He has fallen asleep while the Lord still delays His coming, and the world is full of unrest and anxious forebodings; but he rests with the great company of the blessed of all generations, in the joyful hope of the first resurrection. Rest thee, my brother, in the peace into which thou hast entered, till the day of thy triumph shall come. Thou hast gone to thy grave like a shock of corn fully ripe, and sweet is thy repose in the bosom of thy Lord. But death shall not hold thee forever. Thy noble powers shall have widest range in the immortal and incorruptible body, and thou shalt come forth in thy Lord's beauty and strength, to reign with Him over His redeemed creation."

In February, 1878, Mr. Andrews lectured on Worship, in Philadelphia. Of these lectures one who was in a position to speak, says:

"The lectures on Worship were attended by a large number of ministers of various denominations, and he presented his subject with such fulness of apprehension and delight in his theme that the interest, which was large at the beginning, increased until the close of the course. They were remembered and spoken of years afterward."

He visited also at this time Ohio and Kentucky, and spent some time at Berea, where was a school for the higher education of white and colored youth. Of this visit to Berea College, Ky., one who was a member of the faculty at that time says:

"I remember very distinctly his visit and his preaching in the College chapel, and the Bible Readings he

gave. I think never before had there been in Berea such a full and profound presentation of Christ as Saviour, the Receiver and Giver of the Holy Spirit, and as Lord and King. Professors and students were alike struck with his marvellous knowledge of the Scriptures, and the clearness with which he brought out the meaning of passages which before had not been specially luminous. In his Bible Readings he took up a theme and brought light to bear upon it from the Old and New Testaments, till it became a living truth. Under his handling old truths became fresh and stimulating, and full of new meaning.

"In his intercourse with those connected with the College, his superior literary taste became so apparent that he was asked to give a lecture on Shakespeare. He declined to give a lecture, but consented to give a talk on the great poet. In one of the largest halls of the College, he sat in his chair, with his Shakespeare in his hand, reading occasionally extracts, and spoke of the Elizabethan age and the great eras of literature and art, and of the peculiarities and universality of the genius of the bard of Avon, in a way which held professors and students spellbound.

"His personality was very attractive to all he met in Kentucky, to the plain people as well as to the cultured. His whole nature seemed full of sweet reasonableness, and in him was a mingling of gentleness and strength which drew to him all classes. After he left Berea, a lady of culture said that of all the noted men who had visited the place, no other ever left behind him the impression of such superior wisdom and Christlikeness."

In 1879 he visited Vermont, meeting many ministers of various bodies, and holding Bible Readings at private houses. He found many willing to listen,

and was in general kindly received. He went again to Philadelphia, where he lectured and preached for a short time. Most of his later work was done in Connecticut.

In this year the wife of his friend Atwater died. As showing the warm affection between Mr. Andrews and Dr. Atwater, and the way in which both looked forward to the resurrection life, the following extract is given from a letter written to Mr. Andrews in response to one of condolence from him after Mrs. Atwater's death:

"Your letter revives early and precious memories. I can hardly realize that it is more than half a century since we first met. I recall our youthful friendship and love for each other and those still dearer to each of us, since taken from us. . . . In our later mutual visits, how much of genial sympathy, mutual quickening, and generous aspirations were rekindled. I thank you much for your letter of Christian friendship and sympathy, which greatly refreshed me in my sad bereavement. It is a matter of constant gratitude and comfort that I sorrow not as those without hope, but can look forward to that resurrection life in which our bodies, however wearied, wasted, and agonized here, shall be like unto Christ's glorious body."

In this year Mr. Andrews prepared a paper on Garrison and Abolition, which was printed in the *Hartford Courant* (June 2d). In this he speaks of the failure of Christians in the Slave States to take Scriptural ground on the subject of slavery, and especially as regards the marriage of the slaves, as "one of the saddest instances of the bondage of

spiritual forces to the debasing influences of politics and trade."

"The first duty to be laid on the consciences of the slaveholders, was the recognition of the rights of the family, the primal and most fundamental institution of society. They were bound to give to husbands and wives, to parents and children, the liberty of forming permanent households. The breaking up of families by sale, and the compelling of men and women to form new marriage ties while the old ones were still unbroken in the sight of God, was a crime abhorrent to every principle of Christianity. The Church should have said to the State: 'You shall not treat the ordinance of marriage as a nullity. . . . You shall not deal so unrighteously and cruelly with the members of Christ's flock, whom I have baptized into His Name, and fed at His table. If you will strike at them, it shall be through my heart.'"

Mr. Andrews believed that if the Southern churches had obeyed the law of God on this point, "slavery would have died a speedy death."

"It never could have perpetuated itself but for the sale of men and women and children. Its fangs would have been plucked out if the sanctity of family life had been guarded. . . . Had Mr. Garrison planted himself squarely on the principle of the sacredness of Divine ordinances, he would have carried the conscience of the country along with him. . . . But in aiming his blow at slavery, he really struck at the root of all subordination in human relationships, and fostered that spirit of self-will which is incompatible with all government. He reviled with bitterness whatever stood in his way in Church or State. . . . Mr. Garrison, and

his eloquent eulogist Wendell Phillips, have not been builders, but destroyers. If they have helped to destroy a great system of injustice, it has been on principles and by methods which have in them the seeds of infinite harm. The moral and social condition of the country in spite of the abolition of slavery is far more diseased and perilous than when he began his career half a century ago,—not to say that the problems of emancipation are as menacing as ever; and to these are to be added the problems which socialism and communism present,—all pointing to a time in which all rights of property and all legitimate authority will be trampled under the feet of a lawless populace led by brutal demagogues and philosophical doctrinaires."

In March, 1880, a Council of Congregational ministers and delegates was held at Windsor Locks, near Hartford, to consider the position of the Rev. Samuel H. Allen, the former pastor of the Congregational church there, who had taken service under the Apostles, and of some others believing with him. After hearing Mr. Allen, and after much discussion, the Council advised that " while entertaining a sincere respect for the Christian character of the representatives of the so-called Catholic Apostolic Church whom we have known, . . . yet we cannot but regret the adoption of the relations and responsibilities of that organization as almost necessarily of a divisive character, and tending to schism, and therefore as justifying the church, should it in the exercise of a kindly discretion deem it wise to do so, in withdrawing its watch and care, and feeling itself discharged of future responsibility for such members."

The editor of the Congregational organ printed at Boston, who was a member of the Council, was not satisfied with this mild expression of opinion, and denounced in his paper those accepting the Lord's work as "covenant-breakers," and their adhesion to it a kind of "spiritual adultery, quite as deserving of censure and discipline as more gross and common offenses. . . . The so-called Catholic Apostolic Church is so founded upon misrepresentation of the Scriptures, so furthered by spiritual credulity, and so issues in spiritual conceit and *dilettanteism*, as not to deserve the confidence and should not receive the fellowship of the Evangelical churches."

To this article Mr. Andrews wrote a reply correcting some misstatements, but his article was refused insertion. Another Congregational clergyman, having a pastoral charge in Ohio, and not connected with the Catholic Apostolic Church, but acquainted with its history and principles, also wrote an article, and this was refused; but it was printed later in a secular newspaper. In this he says:

"The *Congregationalist* calls these adherents of the movement 'covenant-breakers.' Surely their covenant with a particular church cannot have any force to invalidate their covenant with Christ in the universal Church. The recognition of later and fuller workings of Christ does not put dishonor upon the earlier ones. . . . We may allow, I hope, without mortal sin, that Congregationalism is not the ultimate form of Christianity." Speaking of the religious movement they condemned, he says: "It is walled in by a thousand impediments from entering fully into the circulation of the Church. But within that wall exists a singular depth and purity of

Christian devotion, a singular justness and balance of Christian doctrine and Christian morality, a singular comprehension and appreciation of the possibilities and dangers, of the faults and excellences, of the scattered fragments of the Church of God."

"When this work began, the Bishop of London, I believe, made short work with it. 'Such things,' he said, 'cannot be allowed in the churches of my diocese.' He thought it unnecessary to inquire whether it was of God or not. The Holy Ghost had His appropriate forms of operation already appointed Him. If He could not content Himself within them, He must find some other channel than the Church. I know that this is blasphemy, but the blasphemy is not mine. Your own position (as a Congregationalist) I understand to be substantially this, that the very fact that the Catholic Apostolic Church claims to be a more comprehensive type of the Church than Congregationalism, ought to condemn, as unqualified to remain within the limits of Congregationalism, any one, layman or minister, who accepts it for what it lays claim to be."

During the year 1880 another great sorrow befell Mr. Andrews in the loss of his second son, James Watson, the youngest child of his first wife, who died on the 21st of September, while visiting his father at Wethersfield. He was a man of affectionate and most generous nature, with much aptitude for business, but had been for several years rendered inactive by ill health. He was a layman in the Protestant Episcopal Church.

Mr. Andrews preached and lectured in Philadelphia in the years 1881, 1882, and 1883. He evidently took much pleasure in the reception which

his teaching met with in this city. He writes: "This closes my evangelist labor at this time, and on looking back I feel great thankfulness that I have had so many opportunities, public and private, of making known the truth, and that so many clergymen and others have given attentive ear."

On the 14th of May, 1881, he sailed for England, returning in August. Of this visit he writes: "It has been the most delightful and profitable visit I have ever made in England. Mercy has crowned every moment, by sea and by land." Immediately after his return he spent ten days in his old parish, Kent, visiting members of his former flock and preaching. Toward the end of the year he went to New York and to Princeton, New Jersey, where his classmate and friend, Dr. Atwater, was still living. This visit, as letters show, was one of great enjoyment to both of them.

In 1882, after lecturing again in Philadelphia, Mr. Andrews went to England in May, returning in August. While in Great Britain he preached on various occasions, and a sermon on *The Glorious Ascension of Our Lord and Saviour Jesus Christ* was printed in Edinburgh.

In the course of the year 1882 President Porter published a volume of essays and lectures, under the title *Science and Sentiment*, and with the following dedication: "This volume is Dedicated to the Rev. William Watson Andrews, and Professor Lyman Hotchkiss Atwater, D.D., LL.D., Companions of the Author's earliest Philosophical Studies, and Friends of His Life."

CHAPTER X

DEATH OF DR. ATWATER—SICKNESS IN ENGLAND—THE OLD CHRISTIANITY

IN 1883 Mr. Andrews visited Philadelphia, and while there his classmate and old friend Dr. Atwater died, in February, at Princeton. He wrote a notice of Dr. Atwater in a newspaper, from which we make an extract. After speaking of the address of President Porter, made at his funeral, as "a beautiful tribute to the intellectual and moral worth of his lifelong friend," and of other addresses full of well-deserved eulogy, Mr. Andrews says:

"It was grateful to me as a New Englander and a son of Yale, and a personal friend of Dr. Atwater for more than half a century, to hear those high words of praise. I can add my own testimony to them, for the longer I have known him, and the more intimate my intercourse with him the last few years, the more I have loved him for his generous spirit, and admired the breadth and force of his intellect. Physically and mentally, and in the affections of his nature, he was cast in a large mould. . . . The men of his time are fast passing away, and the controversies which rent New England one or two

generations ago are almost forgotten. And I am glad to pay this little tribute to one whose services in the cause of Christian education and of political morality are held in the highest honor by those who most fully knew them."

On the 5th of May he sailed for England, and soon after his arrival was seized with an alarming attack of typhoid pneumonia. This was followed by indications of a feeble action of the heart. During the crisis of his sickness two trained nurses were in attendance, one of them for a much longer period. About the middle of July his eldest son, the Rev. William G. Andrews, joined him at Albury. For a time he was at The Grange, the residence of his friend Mr. Woodhouse, but was taken to a furnished house on Albury Heath, in which a countrywoman, Miss Martha S. Dunham, of Hartford, then residing in London, rendered all possible kindness. Miss Dunham, with rare self-sacrifice, gave up a pleasure trip to Scotland for the sake of ministering to one whom she revered as a spiritual guide and loved as a dear friend.[1]

His son, writing of the kindness shown to his father during his sickness, says:

"He was treated throughout as having fallen ill in the service of the Church, and as entitled to receive from it

[1] Miss Dunham died in England, and was buried there. She was one of the first in Hartford to believe in the Lord's work of restoration, and was most true and faithful to her convictions, at whatever cost to herself. We may pray for her the prayer she so often made for others, "May she rest in the peace of God, and awake to a joyful resurrection."

whatever his condition required, including my own presence with him. He had every possible evidence of sympathy and good will from individuals. Besides the peculiar obligation under which he lay to Mr. and Miss Woodhouse, many others showed similar interest and regard. My father gradually grew stronger, and was able to leave Albury on the 5th of September for Liverpool. And here the proofs of the affection he had inspired were renewed. The Angel of the Liverpool church, Mr. Gillilan, and his wife, gave us a true Irish welcome, and made their house in every sense a home to us. And Mr. Pitcairn, the Angel of the church at Edinburgh, made the journey to Liverpool—no slight matter for one of his years—to see his friend. The farewell embrace of the old men, too old to hope for another meeting here, but with what is most precious in youth still strong through the hope full of immortality, was as beautiful as it was touching. It showed that the ancient grace of friendship, at once manly and tender, has not yet been withdrawn from the earth. The brotherly love of primitive Christianity, as seen in the parting of St. Paul and the elders of Ephesus, reappeared in full union with the primitive faith and hope."

Hearing of Mr. Andrews' illness in England, President Porter wrote him the following letter, under date of July 1, 1883:

"My Dear Friend:—I have only just heard that you are not so well, and that Mrs. Andrews has gone to you. I need not say that this news is very distressing to me, so distressing that I cannot delay for a moment till I send you a word of love and sympathy. It is only between ourselves that our warm and unbroken love is fully understood, and our intimate sympathy; for no others can appreciate the early beginnings of our college friendship, and the close connections of this friendship in our

early ministerial life, and the unabated love and confidence of more than fifty years. We have loved each other none the less that on some points deemed by both of us very important we did not agree. But we have been at one most warmly in respect to the great essentials of the Christian faith. . . . It distresses me more than I can express that you should be so ill in a distant land—even though the land is our mother-land. I need not assure you of my warmest and tenderest love, and yet it gives me some sort of satisfaction in sending the assurance in this imperfect way."

Mr. Andrews gradually regained strength after his return from England, but did not for some time resume his full evangelistic work. A little later he wrote a brief article on the *Faith Cure*, in which he says:

"There is certainly nothing wrong in looking to God in faith for the healing of sickness, nor should it be thought incredible that He should answer prayer to heal when all natural means have failed. Christian biography records thousands of such instances. . . . The fanaticism of the 'Faith Cure' is its negation or discouragement of the use of medicines and of physicians, which are God's gifts to mankind in the region of the natural, and are as lawful to be used as the supernatural gifts in the region of the supernatural."

In October, 1887, the Rev. Dr. N. J. Burton, of Hartford, died. He had seen much of Mr. Andrews in the Liturgical Club and elsewhere. A little before his death he sent the following letter:

"Dear Mr. Andrews:—I always like to read what you write, and so I have read with real pleasure your

paper, just received, on 'The Present and Abiding Humanity of our Lord.' It *reads* just as it *sounded* when you gave it to us at the Ministers' Meeting, and is a delightful statement of a great and precious truth,—a truth, too, that *needs* to be stated and much repeated. And, as I read, a feeling I have often had comes in to me anew, that it is time for you to get out a volume or two of discourses—two at least. One volume might take up matters of ritual, and another matters of doctrine. I do not see how they could fail to be read. It is many years now since I began to enjoy you and your mind, and my joy in you abates not. It is partly natural and partly spiritual, and I hope it will keep on to endless ages. I have read with a keen relish — it took a little preliminary exercise of my mind to adjust myself to his way of handling things — the Five Sermons of the Rev. Nicholas Armstrong,[1] which you handed me; and now I want more of him. Have you other volumes of his? I bless you out of my heart, and I pray God to keep you among us a long time yet."

The *Hartford Times* had expressed the hope that a proposed volume of Dr. Burton's sermons and lectures would contain as little as possible of those "cold glooms of the stark old Calvinist theology into which he would sometimes drift back," giving barely a "touch of the haunting old night-shadows

[1] One of the restored Apostles. Of Mr. Armstrong the Rev. Dr. Zachary Eddy, Congregational pastor at Northampton, Mass., wrote: "I would like much to meet Mr. Armstrong, should he return to this country. I remember his sermons in New York with the deepest interest. There was a power in them truly prophetic,—a *kind* of power which I do not often recognize in the preaching of our contemporaries. . . . Mr. Armstrong is unlike any other man. He seems to speak in the Spirit."

that still at times had power over him." Mr. Andrews, by way of comment on this, affirmed that Dr. Burton "had never held" the old Calvinist theology, but that when he came to Hartford thirty years before, he "refused to be bound by old traditions and hoary creeds"; and that "he might early have become a mere humanitarian, and have come to put Christianity by the side of other great religions,"—one of the many,—to receive, like them, "praise and blame." But it was far otherwise.

After some years "his Christian friends were stirred by rumors of a great change in Dr. Burton's preaching of the Atonement." The change was not transient, but permanent; and "from this time, the death of Christ was no longer to him a mere means of moral suasion, but a great and awful, yet most merciful, act of God, for the reconciling of the world unto Himself, by the blotting out upon the cross of the sin which had made the separation."

A little later Dr. Burton was brought to a stronger grasp of the fact of the Resurrection, and to a deeper insight into its nature and results. In an address at his funeral the Rev. Mr. Twichell said on this point: "He told me that there were hours when he could scarcely restrain himself from crying out, so mightily was his spirit moved with the sense of the glory of the things it was given faith to know."

Another change in Dr. Burton's principles related to worship. "So far as the limitations of the Congregational system permitted, he strove to make room for something more full, more spiritually uplifting, and in closer harmony with the usages of the universal Church. His imagination craved

elements of beauty and majesty in the public worship of Almighty God."

But the theological change which gave Dr. Burton his new hold on the truths of our Lord's Death and Resurrection, was not a " drifting back into Calvinist theology. . . . These are no peculiarities of Calvanism, but belong to the faith of the one universal Church in all ages." In accepting them, moreover, Dr. Burton continued " to enjoy the highest spiritual freedom. . . . But he was never carried beyond the orbit of which Christ is the centre, when once he had found it. Or, if ever for a moment, he returned with joy to move in obedience to the heavenly law."

We have here a fresh illustration of the depth of sympathy of Mr. Andrews with those who continued to differ from him on matters which were to him of the utmost moment. We have an illustration, too, of the position which he held as a champion of the Catholic Faith and of essential evangelical orthodoxy, without at all committing himself to the absolute defense of any modern system of theology. Other examples of this attitude can easily be given, but one will suffice,—some extracts from an article on *The Old Christianity* (*Hartford Times*, November, 1887).

Mr. Andrews, having protested indignantly against Colonel Ingersoll's description in one of his public lectures of the household life of the New England clergy of the last generation, and declared his belief, based on his personal recollections, " that there was more true domestic happiness then than now, more free play of the affections, and a more healthful

enjoyment of life," was asked by the *Times* (always most generous in giving him the use of its columns), to answer certain questions, as being "one of the ablest defenders of the old orthodox faith" in Connecticut.

In putting them the *Times* clearly identified "The Old Christianity" with "the orthodoxy of sixty years ago." Mr. Andrews began his reply by virtually setting aside this identification. To him "The Old Christianity" was the doctrine about Christ "which has been held in substance in all ages, and is embodied in the Nicene creed." "I refuse," he wrote, "to be bound by any hard sayings, whether of Augustine, or Calvin, or Jonathan Edwards, which are not in harmony with the grand outlines of the New Testament. The doctors of the Church have indulged in many private speculations which form no part of the Christian system, and for which I will not be held responsible." After pointing out that sin and death are facts, and that they call for the work of redemption which is set forth in Christianity, he proceeded to make his "Confession of Faith." It need be given only so far as it answers the questions put by the *Times*. To the first, which related to the possibility of salvation for those who never heard of Christ, Mr. Andrews replied: "I do *not* believe that all who have never heard of Christ will perish,—that ignorance of a fact of history, irrespective of morals and spiritual character, will shut out from the Kingdom of Heaven, for I believe that all men have been redeemed by Christ, and . . . that they will be judged according to the light they have had."

The second question related to the salvation of infants, and this was the substance of the reply: "I do *not* believe that infants are lost, for the mercies of God embrace all mankind."

To the third question, whether there is any hell except remorse, and whether future punishment "will be precisely in proportion to the sins committed," the answer was: "I do *not* believe that remorse is the only punishment of the wicked . . . because the Scriptures always represent God as expressing, in the sentence he pronounces on them, His own abhorrence of sins." The second part of the question does not seem to be answered explicitly; doubtless he would have said that punishment must be proportioned to guilt.

On the last question, concerning the chance that a spirit (evidently having left this world unrepentant) may, when "the covering and perishable part is dropped, . . . progress to a happier state," Mr. Andrews wrote: "Nor do I believe that for those who have plainly and decisively rejected the redemption which comes through Jesus Christ, or in whom is the spirit of rejection, there will be any other opportunity of repentance." In the closing paragraph of a rather long article he said that "from a destiny of unimaginable honor and blessedness nothing can keep any man back but his refusal to receive it. . . . Nothing can turn back the love of Christ, but the barring and bolting of the heart against it."

The *Times* recognized the variation of this "confession" from "the iron lines of the old orthodox Calvinistic leaders."

To them Mr. Andrews acknowledged no alle-

giance, while against many new leaders he maintained the faith of the Catholic Church in regard to the fate of the impenitent, which is held doubtfully, or rejected, by some who profess the creeds. He, like Dr. Burton, was not unaffected by the deeper insight into God's love, which has modified the "orthodoxy" of New England. But he would give up no truth because of its unpopularity. He was always on the conservative side, and had come to be regarded by conservative Christians as a stout defender of the truths they most valued.[1]

In an article on "The Reunion of Christendom" he speaks of the real and great difficulties in the way, but says:

"Most Protestants are coming to feel that unity is better than division, and that the spectacle of strifes and antagonisms which now everywhere meets the eye, is in sharpest contrast with what St. Paul says of the Church. . . . What, then, is to be done? Is deliverance out of this chaos hopeless? . . . There has been no end of contentions between religious bodies for superiority, and of boastful comparisons of one with another; and nothing has been gained. Is it not time to ask an altogether different question, and to consider the methods by which unity was secured in the very beginning of the Church? What provisions were then made for binding together in organic fellowship the motley elements of Jew and Gentile, barbarian, Scythian, bond and free; all forms of character, and all ranks and gradations of society."

[1] It is known that the late Bishop Williams of Connecticut, though earlier much opposed to his ecclesiastical position, had not only for many years regarded Mr. Andrews as true to the Catholic Faith, but that he set a very high value on his judgment as to matters of dogma.

After speaking of the central authority vested in the Apostles, he asks:

"Now, if St. Paul and St. John were to return to the Church, with apostolic grace and authority, *would* it not be possible for all true-hearted Christians to gather around them, longing to be taught the fulness of the truth, and be relieved from the errors to which all must confess themselves liable, and to be brought into right relations to one another as members of one body? There would be no boasting of one denomination of churches over another. The truth held by each would be acknowledged, and its deficiencies pointed out. No one could say to another, You have submitted to us. Believers would be banded to Christ in the persons of His highest representatives; no forced, unwilling submission, but a filial, joyful acquiescence in the will of the One Head, made known with convincing power by His chosen ministers; and be filled with the light and inspiration of His Spirit.

"If any deem this a fond dream, I can only say that such was God's way of unity in the beginning, the only way ever stamped with His approval, and that any other remedy is showing itself a failure."

He gave in Hartford three lectures on the Nicene Creed. In these, speaking of the Incarnation, he says:

"Its spiritual blessings are conveyed by means of visible ordinances appointed by Christ, and used by the Holy Ghost as the instruments of His working; of these there were four in the primitive Church of pre-eminent value: First, the preaching of the word for the working of faith. Secondly, Baptism for the implanting of the life of the risen Jesus. Thirdly, the Holy Eucharist for

the nourishment of that life. Fourthly, the laying on of the hands of Apostles for the conveying of the gift of the Holy Ghost."

Among the errors to be guarded against were enumerated:

"First, that the Holy Ghost is not a Person, but an influence. Secondly, that He works independently of the ordinances of Christ. Thirdly, that spiritually gifted persons are not subjected to the rule of the Lord through His ministers. Fourthly, that their utterances are above the Scriptures. Fifthly, that the Church is not entitled to the fulness of the spiritual gifts and operations of the beginning."

In a letter to Dr. Porter, dated November 27, 1888, he makes an interesting reference to a task which had occupied him at intervals since 1874, and which nine years later he left incomplete.

"The principal work I have been doing, apart from official duties, has been the preparing of a volume of Lectures on Worship. First and last I have given a good deal of hard work to the subject, and I think I shall be able to present it in some new lights, and to set forth more clearly than it has been often done, the great principles which underlie and dominate it. I hope to finish it the coming winter. The bulk of it is finished, but it needs arranging and *filling in*."

In the same letter he said:

"I have read, with the rest of the world, *Robert Elsmere*, with mingled admiration and sorrow,—admiration for the literary beauty and moral purity of the book; sorrow for the hostility to the Christian faith which it

shows, and I might almost add with *contempt* for the weakness of its reasonings against the supernatural facts of Christianity. The prodigious circulation of the book is of itself a sign of the times. It shows a soil prepared for noxious seed. It is a revelation of the general weakness of faith in the supernatural. It ought not to surprise us, remembering our Lord's words, 'When the Son of Man cometh, shall He find faith on the earth?' There is a great deal of talk about faith in the *Person* of Christ, which seems to me very shallow. Faith in Him as a Person amounts to nothing unless we know *who* He *is*, and *what* He has *done*."

In March, 1889, he wrote as follows to President Porter, referring to the burial of Mr. Chauncey Cowles:

"Your sisters have doubtless written to you of my little visit at Farmington. I was glad to be there, although the occasion that called me was a sad one. That old home, full of precious memories, is now desolate indeed. . . . Poor dear Chauncey! How many disappointments came to him, how many burdens were laid upon him. But he came out of all his trials like the pure gold of the furnace, and his rest, we are sure, is peace.

"I have had another call to a somewhat similar service, of which you have not probably heard. Two tablets have been placed in the church in Salisbury, in memory of the Rev. Jonathan Lee, the first pastor, and of our old friend Dr. Reid. I was asked to be present at the unveiling of these tablets, and to make an address, which I was very glad to do. . . . He [Dr. Reid] was one of the most *impressive* preachers I ever heard. His voice, his tall slender person, his nervous excitement making his whole frame tremulous, his Scotch brogue

giving a little weirdness to his utterances, and his power of putting things clearly and forcibly and with much beauty of illustration, made him a power in the pulpit. If he had been ambitious, he might have made himself a name amongst the pulpit orators of the day."

In the same letter he speaks thus of the Higher Criticism:

"In one sense I do not care whether there were three Isaiahs or thirty, if only it be admitted that the parts were put together under Divine inspiration, and that as we have it it is the word of God. I shall continue to read the Old Testament as the Lord did, with the same faith in its historical statements, and the same delight in it as a Revelation of the mind and heart of God. Nothing can ever make me believe that He would speak as He did of a book of myths and legends."

In May, 1889, Mr. Andrews wrote an article criticising an Easter Sermon on Spiritualism, by a Unitarian clergyman of Boston, the Rev. M. J. Savage, who expressed his belief that it "opens a new ground of hope to mankind," and "proves itself to be the most effective solvent of the old dogmas that the world has ever seen." This article brought forth a long reply from Mr. Henry Kiddle, Superintendent of Public Schools in New York City, which Mr. Andrews answered. In the last letter of Mr. Andrews he said:

"I am a Christian believer, and I test whatever comes to me as a spiritual movement by the Christian Faith. And by the Christian Faith I mean these four fundamental facts: The pre-existence of Jesus Christ as the only and eternally begotten Son of God; His entrance

into humanity by birth of a human mother through the overshadowing of the Holy Ghost; His death as an atonement for sin, following a life of spotless holiness; and His true bodily resurrection from the dead. . . . This has been the faith of the universal Church in all ages, and this is my standard of judgment. It is not Christianity which is on trial, but Spiritualism; nor do I for a moment admit the possibility that the faith of the ages is to be destroyed by any revelations, real or pretended, of the nineteenth century. I refuse to submit Christianity to the test of utterances by the so-called spirits of the dead; but I try these utterances by the Scriptures of truth, the written word of the living God; and if they cannot stand the test, I ask for no further reasons for rejecting them."

CHAPTER XI

CLOSING YEARS

MR. ANDREWS completed his eightieth year on the 26th of February, 1890. The next day he wrote the following letter to President Porter:

"My dear old Friend:—Salute me with veneration. I am an *octogenarian*. Yesterday I crossed the line of the seventies, and reached the *honor* of fourscore. I will not say the *burden*, for I enter on the new stage with more of vigor than I could reasonably expect. But eighty years are a very large portion of man's allotted time under the present conditions of human existence; and what remains must have more or less of infirmity and disability. But these conditions are not eternal. Life, truly such, will be freed from them, and so I look with continual hope for Him who is the Resurrection and the Life, to come and work in us the glorious transformation which His own humanity has undergone. I do not think we ought to be satisfied with death. It is overruled for blessing, but it is not in itself a blessing. We should not fear it, for all things are ours; but I confess to be of Paul's mind when he said it was better not to be unclothed, but clothed upon. . . .

"And now another decade opens before me. I do not *know*, nor wish to know, what it will bring; but I *hope* it will bring the Conqueror of death, and the Redeemer of the groaning creation."

To this letter President Porter made a brief reply:

"My dear old — now older — Friend:— Many thanks for your friendly letter redolent of perpetual youth. It seems to me that the octogenarians of the present day are younger and fresher than they were when *we* were younger than the family Bible makes us to be."

He received from the Rev. A. C. Adams, a former pastor of the church in Wethersfield, and still residing there, the following:

"I am not willing to let your eightieth birthday pass without saying how much I think you are to be congratulated on this rounding up of your life, and on all the blessings that have attended it and that crown it. But particularly I ought to *intimate* — for I cannot fully *tell* — how largely your life has entered into mine, and how helpful and uplifting its influence has been, and that more and more from the time when I first came to be your neighbor in November, 1867, until now — more than twenty-two years. How often your intellectual activity has quickened mine, and your broader range of thought and experience has led me out into a comparatively large place. How many times my weak and wavering faith has been confirmed by your Christian confidence, and my sometimes perturbed spirit has been tranquillized by your tranquillity. How many times you have put me at my best — in our conversation — and I have almost felt as if I were cheating you by a manner of thought and a bearing which was more the reflection of yourself than

the natural action of my own mind. I have not indeed been able to accept all your views, and I do not now; but they have greatly modified mine, and helped me to grander and more gladdening views of our Lord and of His Kingdom."

In a newspaper article (December, 1890) Mr. Andrews compares Cardinal Newman and St. Paul, showing the different attitudes which they assumed toward the religious bodies in which they had been educated; and which is illustrative of his own attitude toward the past.

"The first contrast between Cardinal Newman and St. Paul is, that the one treated his mother-church as never having had any Divine standing; while the other acknowledged his mother-church to have been the covenant people of God, and saw that Christianity stood in no antagonism to Judaism, but was its fulfilment and completion. St. Paul's movement from Judaism to Christianity was thus an onward movement; while Cardinal Newman's exodus from the Church of England to Rome was a retrograde movement, for no real Divine movement ever dissevers itself from the past, but rests upon it, and gathers into itself the good that has been in it. Newman virtually denied this in going back to Rome. He saw nothing in the Reformation but a wicked revolt against Divine authority. . . . And no doubt the Reformation was in some sort a religious insurrection in which much was swept away that ought to have been preserved. But to condemn it by wholesale as Newman did, refusing to see in it a Divine rebuke of great sins, and a recovery of most important truths as to the Cross of Christ, was to deny God in history.

"The Reformation can never be left out as a great factor for good as well as for evil, in the progress of the

Church. Those who look upon it as nothing but a moral and spiritual pestilence, will never be used of God in a truly catholic work, such as must be done to prepare the Church—her members of all generations—for the great event which is before her, the Marriage of the Lamb."

In April, 1891, the church in Kent celebrated its 150th anniversary, and a historical discourse was delivered by its pastor, the Rev. B. W. Wright. Recalling his predecessors in the ministry, after speaking of a vacancy of five years, he says:

"The long waiting was finally closed with the installation of W. W. Andrews of blessed memory. For fifteen years he faithfully performed his labor of love, trusted and loved by his people, and blessed by God. To this day the influence of his mighty personality remains. To those who lived under his ministry, his memory is a benediction; and to the young, the most cherished tradition of the past. . . . He walked with God, and mirrored Christ to his people, and their every interest was his own."

Mr. Andrews was not able to be present, but sent a letter, afterward printed, from which we have already taken an extract. In this he speaks of the people as "a community in itself, which naturally kept it from frequent and endless changes, and was favorable to stability of character and fixedness of habits."

"Into this Christian community I came in early manhood, and whatever may have been our mutual shortcomings, I can truly say that we were bound together most strongly in the love of Christ. I rejoiced to do the pastor's and the preacher's work, and beside the pastoral

labors, the preaching of Christ was to me a delight. I could truly say with St. Paul, ' I determined not to know anything among you save Jesus Christ and Him crucified.' "

In the conclusion of this letter he refers to those departed whom he had known, and proceeds:

" Brethren, there is another Kent than is assembled here to-day. You are but one generation. But four generations before you have ceased from their conflicts and toils and temptations and joys of this life, and have entered into rest. Their bodies are with you still in this valley and on yonder hill — the temples of the Holy Ghost — watched over by God, under the guardianship it may be of His holy angels, and resting in the hope of the blessed resurrection. Their spirits are with God, in joyful communion with Christ and the quiet company of the faithful of all generations; but they are waiting for the adoption, the sonship — the redemption of the body. They will not be satisfied until they are like their Saviour in all things, and the same change has passed over them which passed over Him in His resurrection, and He has transformed their ' body of humiliation into the likeness of the body of His glory.'

" Have you no duty, dear Brethren, to perform toward them ? — no desires to breathe in your prayers that the day of their glorious deliverance may be hastened, and you see them again, not in the weakness or unsightliness of the mortal body, but in the immortality and beauty and glory of which Christ gave us a picture on the Mount of Transfiguration ?

" This, dear Brethren, is the hope of the Lord Himself; it is the hope of the holy sleepers whose bodies death still holds in its power. . . . And to you, who have here borne the pastor's yoke for Christ, let me

express my thankfulness for all that you have done for the flock dear to you and to me, and my trust that we shall have a common reward in the day when He shall make up His jewels, and bring forth crowns of righteousness for the faithful out of His royal treasuries."

In May, 1891, Mrs. Josephine Desnoyers Barnard, wife of his friend, the Hon. Henry Barnard, whom Mr. Andrews had known from his college days, died at Hartford, and he wrote a note of sympathy which was subsequently printed by the family. We make an extract from it which will show both the largeness of his spirit and the clearness and firmness with which he held the unity in Christ of the baptized. After speaking of Mrs. Barnard's position as one reared (Detroit, Michigan) in the communion of the Roman Catholic Church, he adds: "The wealth and culture of her New England residence were adverse to the religious doctrines and rites in which she had been trained; but her steadfastness of character was shown in her unbroken adherence to the communion in which her childhood and youth were spent. She won the respect and love of those who were honored with her acquaintance, in spite of their actual diversities; and many learned from her a lesson of Divine charity, and were made to feel that the Spirit of Christ is not shut up within the narrow bounds which the leaders of sects and parties have marked out for Him.

"One of the happy influences of such a life and character is to give reality to the idea of Christian unity, and to show by one of the sweetest and holiest examples how far-reaching is the love of God, and that like precious fruits of the one Spirit are

produced under great outward dissimilarities. The Divine life works in all the members of Christ, and comes forth in manifestations of spiritual grace and beauty where rash and uncharitable judgments would deny its existence altogether."

President Porter died March 4, 1892 (his wife having died in 1888), and Mr. Andrews took part in the funeral services, offering a prayer at the house before the more public exercises in the College Chapel, where the address was delivered by President Dwight. It has been already mentioned that to the *Life of President Porter*, published 1893, Mr. Andrews, at the request of the family, contributed a paper on Dr. Porter as "A Student at Yale."

During this year he published newspaper articles on *St. Paul and St. Peter*, and *Astronomy and Christianity*, which last was reprinted in tract form in England.

In the year 1893 he wrote an article on *The Place of Newspapers*, in which he defined the place and duty of the Press and of the Pulpit, giving to the Press a high place as public instructor and ethical teacher; the article ending with these words: "But the Press, as such, is no Divine organ for the teaching of Christian doctrine, and has no mission to supply the deficiencies or correct the errors of the Church."

In May, 1894, just after the sixtieth anniversary of his ordination, Mr. Andrews went to Kent and delivered an address, which will be found in the second part of this volume.

The audience which he addressed was made up of the children and grandchildren of those who had

welcomed him to Kent two generations earlier. Only six persons, it is said, were present who had been present at his ordination, and only a very small minority can have had a distinct recollection of his pastorate. But he felt that the flock was there in virtue of its unbroken corporate life, and so he could pour out to them the whole wealth of pastoral affection with which his heart still overflowed. His love made the dead and the living one.

The attachment which in the time of his pastorate he inspired continued to be cherished by those left when his pastorate ceased. This was shown in the calls to attend the funerals when one and another of those who had labored with him fell asleep. Their children thus learned to know him, and to regard him as more than an old friend of their parents. When in 1894 he was driven through the parish, he was stopped at house after house, not that he should make the effort to enter them, but that their occupants might come out to receive the benediction of his greeting. In a sense his pastoral relation may be said to have ceased only with his life. He would from principle have refrained from intruding in any way on the province of the faithful men who succeeded him in his pastorate; but probably every one could without any sense of personal disparagement say that while he lived that flock would so gladly hear the voice of no other human shepherd. In a letter of that date, from the pastor, Mr. Wright, he says:

"Through all these sixty years you have held the affection of this people, and have been a great force for righteousness here. Faith and hope and love are

inspired by your memory, and will be stimulated by your presence."

His address on this occasion, printed a few months later, was sent to a number of his friends, and some acknowledgments of it are here added.

From an Episcopal clergyman, July 29, 1896:

"I thank you very much for your thoughtful courtesy in sending me a copy of your Anniversary Address. It is a beautiful tribute — if you will allow me to say it — both to the parish and to yourself, and is full of words that will help those who read them. I cannot, as you know, hold to all that you hold; but I thank you for helping me to keep my thoughts on the 'blessed hope,' which ever grows stronger in me."

From Professor Fisher, February 22, 1897:

"I want to ask you if you can spare me two more copies of your excellent and most delightful anniversary sermon at Kent. If so, will you kindly write your name (and mine) in *one* of them; for I must acknowledge that I was tempted to give away my copy to some friends who, I knew, wanted it very much."

From Professor E. E. Salisbury, March, 1897:

"Mrs. Salisbury and I have read or heard read that beautifully written and touchingly gentle and affectionate review of your well-spent life which you kindly sent us a few days since. I had marked the eloquent fervor of your first utterances from the pulpit, and predicted for you, as every one did, a distinguished career. I had shared, too, in your first pastoral ministrations in Kent, spending summers, as I did, with my family at Mr.

Mills's; and I can see you now as you stood up in that pulpit on a summer day. The changes of your later life have seemed to some of us to be a throwing of yourself away, and we have thought that the universal Church had lost much by your so hiding yourself as you have done for more than a generation. Yet, in common with all your friends, we have recognized the spotless purity of your motives, and the sweet charity for others, however differing from you, which has ever shone forth in all your doings and sayings, so noticeable in these times of ill-disposed judgment and unkind criticism."

From a layman, March 25, 1897:

"It is, to men worn and tried with the battle, a great refreshment to fall in with those who have been winning the fight all the way along. And it is to me an especial help to find one who is standing waiting for the near, actual coming again of our Lord Jesus Christ. My heart aches for the desire of it. The need of Him is so great; the strife is so bitter; hope seems so long deferred; and it is good to know that others are watching the heavens, and to hear their cry of unwavering faith."

From a lady, May 24, 1897:

"Dear Mr. Andrews, the seed you dropped into my ears did not fall quite lifeless to the ground. And now I, too, am ardently wishing and longing for the second coming of our Blessed Lord and Saviour. And with you I lament over the increase of worldliness on every side. Never before were there such times of trouble, and yet how carelessly and unthinkingly are they regarded."

CHAPTER XII

LAST YEARS AND DEATH

THE position of Mr. Andrews during all the years of his evangelistic ministry was, as we have seen, a peculiar one, and well calculated to try his faith and test his character to the utmost. He was received by the clergymen and laymen whom he met — not his personal friends — for the most part with courtesy and respect, and listened to with more or less interest; but it was plain to him that when he began to speak of the special work he came to do, the large majority looked upon him as one who had adopted some enthusiastic and fanciful notions about the Church, its original constitution and present evil condition, which did not demand their serious consideration. He was made to feel that in their estimation he was a sincere and well-meaning man, holding much truth; but under a delusion as to the fact of any Divine interposition in the restoration of the original ministries and ordinances, and of the need of any interposition. His teaching upon this point was, however, many said, not dangerous to the peace of the churches, since

he would find very few to receive it. The words spoken to the prophet and his people were applicable to him and his auditors: "Thou art unto them as a lovely song of one that hath a pleasant voice; for they hear thy words, but they do them not" (Ezekiel xxxiii. 32).

The natural effect upon one standing in Mr. Andrews' position, hearing his good almost everywhere evil spoken of, and knowing that many of his own friends looked upon his life as almost wasted, would be to give his spirit a tinge of bitterness, and to awaken a feeling of antagonism which would find expression in censorious and denunciatory words. But it may be said that, however he may have felt the want of appreciation and sympathy, no denunciatory or bitter word ever passed his lips. If the special truths to which he witnessed were rejected, sometimes contemptuously, this rejection necessarily carrying more or less of personal disparagement, he bore his cross to the end without a murmur. By his acceptance of the new Apostolate he had voluntarily and deliberately taken his stand without the pale of all the existing religious bodies, and thus given up all the honors and distinctions which these could bestow upon their favorite children. The college which graduated him could give him no marks of her approval. He could for years find no support in others; he could find it only in the consciousness that he was obeying the voice of God.

It need not be said that to one thus placed, the standards of judgment which we apply to a leader in an old and recognized religious body, or to the advocate of some new and plausible heresy, or to a

petted and flattered popular preacher, had no application. He must be judged of by the peculiarities of his position. Forced to stand alone, yet he would not be alone. He was in the largest and truest sense catholic; recognizing the brotherhood of the Baptized, he would not be separated from his brethren. If contemned and ignored by them, this did not change his fraternal relation; and wherever he saw truth of doctrine or holiness of life, he gladly recognized and rejoiced in it. No personal neglect embittered his speech, no disparagement of his work turned him away from his labor of love. Whilst he would not call evil good, or good evil, and was outspoken in his affirmation of the truths he believed, he impugned no man's honesty, he imputed no evil motive. He always sought to find points of unity with his brethren, and no words of coldness or repulsion on their part made him treat them in other than a loving and brotherly spirit.

This largeness of heart was no doubt in part the manifestation of a native sympathetic endowment, but was chiefly due to the catholicity of his principles. It need not be said that as growing up in the Congregational body, and for many years a minister in it, it had ever a strong hold upon him; but he learned so early in life to know the unity of the Church under the one Head, that in all his ministry he aimed to present this unity as an existing fact to be recognized by all, and to strengthen the bonds of union. He never came under the power of the sectarian spirit. He would lift up every man to stand by the Lord's side in the heavenlies, and look down upon the Church in all its divisions as

He looks down upon it; and thus be delivered from those inherited prejudices, that narrowness of spirit, which make the many sects like hostile camps, resounding with war-cries and the clash of arms.

It was inevitable that the sectarian, zealously laboring for the advancement of his sect, forgetful that every part shares the strength or weakness of the whole, should find Mr. Andrews' teaching as to Church unity vague and unpractical; and should measure success by the number he had gathered into his own little corner of the great fold, and his ability to keep them separated from their brethren around them.

It was a necessary result of the withdrawal of Mr. Andrews from his active evangelistic labors, that public attention should be withdrawn in large measure from him. The work was carried on by others, though under his general direction; and his last years were spent in comparative quiet and seclusion. But in all that was going on in the world he took unabated interest, and studied passing events in their religious and moral and political bearings, seeking to know how far he might find in them the fulfilment of God's purpose in man. As he saw in the Incarnate Son the beginning and end of this purpose, he made the recognition of His Divine Person, and of His prerogatives, priestly and kingly, the standard by which to test the progress of Christianity. He believed the one great and vital question before Christendom to be, whether it will or will not give Him the place which belongs to Him as the living Head of the Church, and the Prince of the kings of the earth; and pay Him the honor and

obedience which are His due. If it will not, then by terrible and continued judgments will He prove His supreme authority, and bring the Church and the Christian nations to a penitent confession of their sin and folly. And it is by the exercise of His prerogative, in sending His Apostles, that He takes the first step to open the way to complete the work of redemption, and to establish His kingdom of righteousness and glory. Their mission is a sign and proof of His compassion and love.

During the long period 1831–1897, Mr. Andrews had seen many changes in all departments of human thought and action, though his attention was especially given to the religious changes. In this period Evolution had appeared as a scientific theory, and, following in its wake, philosophical Agnosticism; and these had greatly affected the belief of many in Christian theology. For a personal God, the Creator and Father, he saw substituted an impersonal Energy or Force; in place of the creation of the worlds, their eternal existence. If, as Evolution affirmed, man had gradually ascended from the lowest condition of animal life, and his ascent in the future is to be continuous, there has been no place for the fall of man, nor is there any ground to affirm present human sinfulness. There is, therefore, no need of a Saviour from sin; Christianity loses its distinctive place as a redemptive religion, proclaiming the salvation of sinful men through the sacrifice offered upon the Cross. Christ takes His place among other religious teachers, and the Christian religion its place as one among other religions.

In this Mr. Andrews recognized the great peril of

the Church, and the craft of the arch-enemy. He noted the growth in many Christian circles of a subtle form of pantheism—an immanence of God in man—revealing itself in Christian Science and kindred errors, which in effect sets aside all need of an Incarnation and the work of an atoning Saviour. He heard already many voices crying out for an eclectic religion, something broader than Christianity, and without its Cross; and for a Church based upon the natural goodness and adapted to the ever-developing powers of humanity. With every passing year he saw more and more clearly the forces of antichristianity coming into view, as yet, indeed, without any organized unity, discordant and conflicting,—the great leader not having appeared,—but all animated by the same spirit of hostility to the Cross of Christ, a hostility of which the Lord has warned us: "Ye shall be hated of all the nations for my Name's sake."

The loss of the sense of sin seemed to Mr. Andrews to be one of the most marked religious characteristics of our time. Although in differing forms, he saw this as clearly in the Church as in the world. By the world it is said that humanity is not sinful —men have no reason to fear God's anger, nor nations His judgments; by the Church, that she as His elect is secure of His favor, and cannot so fall as to be called to repentance. It was, therefore, no surprise to him that God's professed children, themselves denying any departure from God's ways, and disobedient to His words, should find their calls to those without to repent to be unheard, and missionary labor to produce so small results. The Church

must first make humble confession of her own sins, before she could go forth to call sinners to repentance. But of this he saw no sign. Rival missionaries are sent forth with partial and fragmentary truths to reproduce abroad the same sects and dissensions which prevail at home, and which so grieve and dishonor the Head and provoke His righteous indignation.

It was Mr. Andrews' often expressed conviction that the obstacles in the way of the apostolic evangelists, some of which have been already mentioned, are steadily increasing. The root of this he found in the growing disbelief throughout Christendom as to any return of the Lord to the earth. This disbelief rests on several grounds. There are many who, denying the fact of the Incarnation, see in Jesus only an inspired teacher, and affirm that His work was finished when He died; and that there is no ground for expecting Him ever to return to exercise the functions of Judge and King. A work, therefore, professing to prepare His way, is vain and foolish. There is a much larger number who, though not wholly denying a return, and a possible preparation for it, yet put it so far off in the future as to make any present preparation unnecessary and premature. And others question any return for resurrection and judgment, since, as they believe, souls are judged at death, and the righteous do immediately pass into glory.

Mr. Andrews saw, also, that the belief that the kingdom of God is to be established through the preaching of the Gospel, and to embrace all nations, before the Lord can return, is now almost universal.

If this is the Divine purpose as revealed, and this the work God has given His Church to do, any announcement of His return till it is done is unwarranted, and not to be heeded. Christ's own words respecting His coming again to make all things new are therefore to be interpreted in a spiritual or figurative sense, meaning only the religious development of the race through the diffusion of His principles, not any personal return.

In addition to these grounds for rejecting the apostolic mission as not in the line of the Divine purpose, is to be added the fact that by the world at large, and even by Christendom, nothing is less desired than the Lord's presence again on the earth. Its kings would not welcome Him to His throne. The Church, in all her divisions, would regard His coming as an undesirable interference with her plans of spiritual conquest.

Mr. Andrews was not therefore surprised that, after more than a half-century of trial, the work carried on by the Apostles, and which commended itself to him more and more each year as a true work of God, should remain both as to its facts and principles unknown to a large majority of Christian believers. And even in those parts where many congregations had been gathered, it was by the religious leaders almost wholly ignored, or contemptuously spoken of. Neither as to its principles or its history did he find any just or impartial estimate of it. As principles are to be judged of by their truth, not by the number of those who accept them, Mr. Andrews had good ground for expecting that the principles publicly set forth in the Apostolic Testi-

monies would be fairly considered, and if false, their falsity exposed; but no one had done this. Nor had any one made any statement as to the history of the work, its origin and progress, which could be accepted as accurate and trustworthy.

The same silence he noticed in regard to the worship of the apostolic congregations. A diligent student of liturgies, he believed that prepared by the Apostles to hold the first place from whatever point of view regarded, whether as to its order, the fulness and unity of its services, the comprehensiveness of its prayers, the reverent administration of ordinances, its use of symbols — in a word, a Catholic Liturgy giving the highest expression to the spirit of worship. It was to him very significant that in all the liturgical discussions of the day it was, so far as he knew, scarcely once mentioned.

But whilst Mr. Andrews saw so much tending to dishearten him,—the apostolic work being so generally rejected,— he saw also in passing events the proof that God is preparing by His Spirit the way for His Son and His kingdom. In some quarters he saw a growing consciousness that the present condition of the Church, with her many divisions and hostilities and heresies, not only unfits her for her work of preaching the Gospel, but provokes the wrath of God, and is a great burden on the heart of her Head. He rejoiced to see a growing desire for unity, though he expected little practical result from the attempts of the long-separated parts to unite themselves without the action of the Head through the ministries sent by Him for this end. He noted also the increasing number of those studying the

prophetic Scriptures that they might learn the Divine purpose in man as revealed; and the growing belief that the last days would be perilous times, and that the tares, as well as the wheat, are rapidly ripening for the harvest.

He saw also much higher conceptions of the Church as the Body of Christ gradually making way, and the old distinction, as to its constitution, its ministries and ordinances, between the extraordinary and the ordinary, the transient and permanent, passing away as without warrant in the Scriptures.

It was evident to him that thoughtful men, alarmed at the continual disintegration of spiritual bonds, were beginning to recognize the fact that the Body of Christ is an organic structure, organized of God in infinite wisdom; and that only as He constituted it, can it do His work and the work of its Head in the world. The fact, therefore, of a Divine interposition and of its restoration is now in the minds of not a few ceasing to be regarded as unnecessary or incredible.

He had also much comfort in knowing that the work in which he took so profound an interest, was continually extending itself in Christendom; though, like a fire kindled in green wood, it spread but slowly. His ministry had shown him that God is preparing many in secret for the coming of His Son, although they know it not, as He had prepared some in the Jewish Church to receive the Baptist; cleansing them and teaching them by His Spirit, that they may be His helpers in the great contest at hand. As he saw the forces of the Antichrist coming more clearly into view, he was not fearful, for

he saw also that the Lord would not want His witnesses, His men of might, who would put on the whole armor of God, and conquer in the evil day. His faith in God's present work did not rest in the number of believers, for he had known from the first that the work as now carried on is provisional and temporary. When its end had been reached — the gathering and preparation of the company of first-fruits — a new form of the Lord's actings would begin; and one which would affect the whole Church in all its divisions. The first-fruits must be plucked singly by the hand, one here and one there; but the harvest would be reaped with the sickle.

Deeply interested in watching these various movements within the Church and in the world, studying the Scriptures, ministering as he was called to the sick and distressed, keeping up a large correspondence with his friends, and occasionally preaching and teaching in the church at Hartford, the last years of his life glided swiftly and gently by. The progress of the Lord's work at home and in other lands occupied him much. The subject of Worship was a favorite theme of his meditations, and his Essay upon it received almost daily some additions or corrections. But this he did not complete, because he was never wholly satisfied with it, and wished to make it more worthy of publication. In him was illustrated the German proverb, that "the best is the enemy of the good." Striving to reach his ideal, death came upon him with his pen still in his hand. He never ceased his Biblical studies, and his notes on some parts of both Old and New Testaments would suffice to make a large commentary.

Yet while the great world-movements went on, and were carefully noted by him, his eyes were not fastened upon them, nor his spirit agitated by them. Time and the progress of events only confirmed his belief in the Divine origin and continued guidance of the work in which he had been so long engaged. He looked up into the heavenly region where was the risen Lord, the Great High Priest, and his heart partook of the calm of the Holy Place. He joined in spirit in the intercession ever ascending from the golden altar. Though in the winter of his age, there was the glow of summer in his heart. With the years the fruits of life ripened and mellowed, and its autumnal flowers preserved their fragrance and bloom.

Although Mr. Andrews in his capacity of evangelist often spent weeks and even months in different parts of America and in England, he passed the larger part of the last forty years of his life in Wethersfield. His peculiar ecclesiastical position, while it brought with it some difficulties, also brought some advantages; for, standing apart from the various denominations around him, yet, through his recognition of the unity of the Church, he looked upon all as his Christian brethren whom he was bound so far as possible to uphold and to aid. He never in any way interfered with the pastoral work of the several pastors in the town, or took upon him any pastoral duties, for these did not belong to him; but as a Christian brother he felt at liberty to visit the sick who desired to see him, and to give instruction as it was sought.

When at home on Sundays he often preached by

request, oftenest in the Congregational church, choosing such themes as he thought would be most to the edification of the congregation. He was often present at the weekly evening prayer-meetings, sometimes taking part. At one period he conducted at his own house a Bible class. As the years passed and he became better known in the community around him, he was more and more sent for to visit the sick and dying, and to offer a prayer or make an address at funerals. His unselfish interest in others, his largeness of heart, and warm sympathy with all, made him a welcome visitor in every house.

But it is to be noted that although he lived for so long a time among successive clergymen in the town of at least five denominations, he always preserved the most friendly relations with all,—a harmony which, so far as is known, was never in any single instance broken. This was due in part to his singular sweetness of disposition; but more to the enlargement of love wrought by the Holy Spirit, which embraced all who bore the name of Christ, and were doing, even in a most imperfect way, His work in the world. He did not hide his belief as to the evil condition of the Church, impaired in its ministries, and the dangers impending; but he would encourage every man to stand fast in the truth which he held, and fight the good fight of faith.

Of the six successive pastors of the Congregational church during Mr. Andrews' long residence in Wethersfield, several have given willing testimony to the value of his influence over its members, and that he had been to themselves a help and strength.

And here may be inserted the following testimonial in the list of the clergy given in the *Manual of the First Congregational Church in Wethersfield*, 1893:

"Mention may be made, also, of Rev. W. W. Andrews, for more than thirty years a resident of Wethersfield, and still with us. Connected indeed with another church organization, yet a lover of the Church of God in all its forms, his genial spirit and godly life, and not unfrequent ministerial service in our pulpit, and yet oftener at the burial of our dead, has been a perpetual testimony to the truth and love of God, and has brought comfort to many sorrowing ones. Long may he live among us, even, if it please God, till that coming of our Lord for which he so earnestly waits and prays."

Of Mr. Andrews as a preacher something has already been incidentally said. He was always heard with interest, although often moving in a region of thought new and strange to many of his auditors; for he could not wholly resist the temptation to make his own theological and Biblical knowledge a measure of the knowledge of others. His voice, as described by one who often heard him, "was particularly soft, but clear and penetrating, of remarkable sweetness when expressing sympathy and love, yet full of fire when the word spoken was one of warning or rebuke." In his prime he had a just claim to the epithet eloquent. A distinguished professor in one of our colleges writes, that the most eloquent sermon he ever heard was preached by him.

He wrote his sermons and addresses generally in full, but in their delivery seldom confined himself to his manuscript, and was most impressive when,

breaking away from what he had written, he gave himself up to the inspiration of the moment. It was said by one who often heard him, that he had been present when he preached to a little congregation of a dozen persons for an hour without any notes, yet with an order distinct and clear and logical, and with every sentence so perfect in its form that it might have been printed without revision. And this was not an uncommon occurrence.

At one time, after preaching to the students of Yale College, one of the professors said to him: "How is it, Mr. Andrews, that your sermons always grow out of your texts, as a plant from the seed, while the rest of us take a text and stick our thoughts to it as best we can?"

Even after he had passed threescore and ten, he was able above most men to rouse and interest a congregation. It was noted that the last time he preached, a few weeks before his death, he laid his manuscript on the desk beside him, and spoke with much energy and with wonted fluency, without making any use of it.

As a citizen he regularly discharged his duty by voting, usually with the Republican party because of its attitude on the matter of slavery. But he was not so bound by party trammels as to give up his full liberty of judgment and action. In the social life of the town, in all matters of education, the conduct of the schools, the formation of a village library, and of a reading society, Mr. Andrews was much interested; and in the questions bearing on these points when discussed in the town meeting, he often took part.

As might have been expected from his catholic spirit, Mr. Andrews was on terms of friendship, and in some cases of close intimacy, with the clergymen of Hartford and of the towns around. He attended with much regularity the clerical Monday morning meetings, open to all, where topics of religious interest were discussed; and, as said by one of its members, he was always called upon to add to the interest of its discussions, which he often did, considering the subject from a new and larger point of view, and his summing up was a model of clear and candid statement.

Of his membership in the Liturgical Club mention has already been made, and of his occasional attendance at the meetings of "The Central Association." The preparation of papers to be read before them occupied him when unable to perform his special evangelist work.

A member of this Association writes of Mr. Andrews, that he "always took part, when present, in the discussion. His utterances were always exceedingly valuable; they were mature, judicial, and spiritual. The spiritual quality of the man impressed us most. His very presence was a blessing to the meeting; he gave it an atmosphere of spirituality. Quite frequently his opinions were not in perfect accord with those expressed by others, but never a word escaped from his lips in my hearing which was not spoken with such charity and such reverence for everything sacred, that we listened and were fed spiritually, whatever the disagreement with the thing said. I need not allude to the purity and grace of his language. He added very much

to the helpfulness of the meetings by what he said, but he gave more by his presence. He *was* more than he could say."

During the last ten years of Mr. Andrews' life in Wethersfield he was able to preach frequently, but gave up in good part his evangelist work at a distance. He was, however, in the main free from illness and serious physical infirmity, his sight and hearing being but little impaired, and his mind remained as clear and active as ever. He maintained a large official and other correspondence, and was accustomed to spend many hours at his desk, writing letters of advice, sympathy, and condolence, in his characteristically simple and graceful style. During this period he frequently wrote articles for Hartford newspapers, the *Times* and the *Courant*, from which some quotations have been already made.[1]

With reference to death, which in the course of nature could not be far distant, Mr. Andrews stood in the same position as St. Paul, who knew death to be "the wages of sin," which had "passed upon

[1] The editor of the *Hartford Times*, after Mr. Andrews' death, wrote of him: "Readers of the *Times* especially will remember his sharp, clean-cut, incisive defense of theological dogmas which he conceived to have been, directly or indirectly, publicly assailed. His contributions were always welcome, and were always marked by ability." The *Times*, in an editorial letter to Mr. Andrews, 1889, said: "We always appreciate the clearness and force with which you present your case in any argument, but most of all your thorough sincerity." The writer adds: "I have learned to value sincerity, together with that other related quality, moral courage. There is a lack of this, far, far too common." The *Courant* speaks of him as a contributor "with a command of virile and clear-cut English, who was graceful as well as strong in his written work."

all men, for that all have sinned"; but who looked for the risen Lord, if so be that he should not see death, and be one of those who should pass from mortality to immortality at His return. Like the Apostle, he would not be "unclothed, but clothed upon, that mortality might be swallowed up of life." But if the Lord delayed His coming, and his own work was done, and the infirmities of years were becoming a heavy burden, he could say with the same Apostle, — "For me to die is gain." Whether death or the Lord should come first, he did not know, nor did he anxiously inquire. He was in the hand of One who loved him, and he could lie down in peace to rest in the bosom of his Lord, if this were His will.

Mr. Andrews had not for months seemed better or stronger than during the last few weeks of his life. At the earnest request of his son Charles, he undertook early in October, 1897, a trip to Bryn Mawr, near Philadelphia, a journey of more than two hundred miles; and while there baptized his granddaughter, a child a little over four months old. He bore the journey remarkably well, and seemed to draw great enjoyment from his visit. It is probable, however, that the journey and the excitement incident to it wore upon his failing strength. Two days after his return to Wethersfield, he was seized with the illness which terminated in his death, October 17, 1897, in his eighty-eighth year.

Lovely as had been his old age, nothing could have been more beautiful or in more perfect harmony with his whole life than the manner of his death.

Free from pain, after a sickness of but five days, he departed in peace. On Sunday evening he received the last rites of the Church, and made the responses with a distinct voice, and evidently with full consciousness of their meaning. His friends left him after the service, with the hope and expectation of seeing him the next day. An hour or two later he asked what time it was; and being told that it was ten o'clock, he said: "Then good-night all." These were his last words. In a few moments he passed away, quietly and peacefully.

The funeral was held on October 20th, in the Congregational church in Wethersfield, and was largely attended by the townspeople, and others from abroad. The services were conducted by the Rev. J. A. R. Rogers of the Catholic Apostolic Church in Hartford, and addresses were made by the Rev. Dr. E. P. Parker and the Rev. Dr. Samuel Hart. The address of Dr. Hart follows.

When the news of Mr. Andrews' death reached his old parish in Kent, a meeting of the church was held, and the following minute made on the records:

"At a meeting of the Church held at the close of the morning service, the following resolutions were adopted and ordered to be spread upon the records of the Church, by a unanimous vote:

"It is with sincerest heartfelt sorrow that the members of the First Congregational Church of Kent, Conn., have heard of the death of their former pastor, the Rev. W. W. Andrews. To the older ones it comes as a direct personal loss. He has long stood as a model to them of all which

was pure and sweet in life. Many of those who are younger have learned to reverence him as one who, getting very near his Master, learned the secret of being a helpful friend to all with whom he had to do. Such a life should be an inspiration to all. To the members of his family we send our loving sympathy in their affliction, sharing with them in the comfort which comes from the knowledge that for him to die is gain.

"By direction of the Church,

"H. H. Spooner,
George Hopson,
R. J. Hopson,
} Committee.

"Kent, Conn., Oct. 31, 1897."

CHAPTER XIII

TRIBUTE TO MR. ANDREWS

AT the funeral of the Rev. W. W. Andrews, in Wethersfield, the following address was made by the Rev. Dr. Samuel Hart :

" The children," says St. Paul, " ought not to lay up for the parents, but the parents for the children." I come to-day in answer to one of those calls which fill men with sorrow, and which yet they may not neglect, with much of a child's hesitation and a child's affection, to bear testimony that a father has indeed in a long and blessed life laid up and provided for others. As a child in years compared with his, I learned to respect the age which had every title to respect; as a child in study, I listened to the words which commended themselves for sound judgment and clear argument; as a child in character, I saw a pattern of gentleness and purity which reflected the life of the Master. For a long time several of the ministers of the neighborhood, who had been brought up in different ways of looking at God's truth, and who had differing convictions as to some parts of that truth, were in the habit of meeting regularly, at first to study the book of Revelation, and then to inquire into various questions more or less closely connected with the

great subject of Divine worship. There was great difference in our interpretation of God's word contained in the closing book of Holy Scripture, and there was almost equal difference of judgment as to the meaning or the importance of some matters connected with worship, or even as to the principles involved in it. We who were young in study and younger in experience must have tried the patience of those who had long pondered upon these things and seen them as part of a great system of faith and practice; and I am sure that we sometimes grieved them when we did not accept their conclusions. He to whom I am permitted now to bear this humble tribute was our Nestor, our Porson, our St. John; he was the man of greatest experience, of deepest study, of most lofty thought, and withal of most true love to the Master; he taught us without knowing that he was our teacher, while we too thought that he was but a fellow-student. He gave more than due weight to all that we said or suggested; he seemed almost to think that he must be in the wrong when we had come to a conclusion adverse to his; he found no fault when we held tenaciously to what he confidently believed to be erroneous. And thus we read lessons of what was of even more value than the interpretation of some vexed passage of Scripture or the determination of the meaning of some fact of sacred history; we saw that combination of wisdom and gentleness, of conviction and patience, of goodness and consideration, which marks the man of God. He was a parent laying up for the children.

Of course I do not mean to speak as if these noble qualities of mind and heart were shown in this good man at no other time than when others talked with him about "the things pertaining to the kingdom of God." I marked them at other times, and I know that family and friends and neighbors marked them wherever he was and

whatever he did. The life, as I came to know it, was a quiet life, but its purity and its wisdom and its persuasiveness were known. It was said of an eminent scholar who had been prominent in the life of a university, that even after the infirmities of age kept him within doors so that few ever saw him, his influence was still very great; for men knew that there was a man living in the corner of the quadrangle who was competent to pass a judgment upon the troublesome questions of the day, and that he was sure that they could be answered from his standpoint of religious truth. I think that it has been largely so with this community and this neighborhood. We have known that there was one among us who was not afraid to look at any hard question that might be asked, who was not daunted by insinuations that his beliefs were ill-grounded or out of date, who was glad to give an intelligent reason at any time for the faith that was in him. And we were wont to see in the public press, over the well-known initials of his name, articles, sometimes in defense of fundamental verities, and sometimes as to his convictions of the meaning of present events and his hopes of the future. His words were as strong as they were gentle; and in that beautiful simplicity and clearness of style in which he excelled, he at least took care that men might "know we have not loosely, through silence, permitted things to pass away as in a dream." I verily believe that many men and women owe to these, his pointed words, a reconsideration of their position, a strengthening of their faith in God and in His orderings, a hope that can only be fulfilled by the accomplishing of His great purposes. We all knew that his words were well weighed; we all knew that there was truth in them; we, too, all were helped by them.

And if there was any impatience in his heart, I think

it was that holy impatience which longs to have God's kingdom come and God's will be done. I remember well how, as we came out together some years ago from the service at the funeral of a good man who had been a teacher of sacred truth, he said to me that every such service filled him with grief, and I think he said with anger, because it showed that the hand of death, God's great enemy, was still prevailing against His saints, and that the time of victory was still deferred. If ever man lived a life of happy service to God, I think it was he; none could, I am sure, have known better the blessedness of life here in the knowledge of God's truth; but the happiness of which he thought most was the happiness to which he looked forward. He did not, as he hoped he might, and as I think the Apostle taught us all that we ought to hope for ourselves, "remain unto the coming of the Lord"; but in the Church expectant — a far larger body, we must needs remember, than the Church militant in which our lot is still cast — he awaits the resurrection of the dead and the life of the world to come. We joy in the knowledge of the light and the rest of paradise; we look forward to the day when the saints, perfected and sanctified, shall have the unveiled vision of eternal truth and glory.

APPENDIX

I.—STATEMENT OF REASONS READ TO THE NORTH CONSOCIATION OF LITCHFIELD COUNTY, CONN.

By William Watson Andrews

ON WITHDRAWING FROM THE CONGREGATIONAL MINISTRY, MAY 15, 1849

DEAR BRETHREN:—You have been convened at my request, in accordance with the forms of our Constitution, that I may ask you to release me from my present pastoral charge. I make this request, not because of any alienation of the hearts of the people from me, or of any dissensions amongst themselves, such as to justify such a step; for I would bear testimony to their strong and enduring attachment, and to the general peacefulness and harmony which have marked the whole time of my ministry. Nothing has occurred at all to weaken my affection for them, and I feel how painful it will be to be separated from the flock to whom my whole pastoral life hitherto has been dedicated.

Nor do I consider myself to be acting contrary to the spirit of the Letter addressed by the Consociation to the Churches some years ago, in which the permanency of

the pastoral relation was strongly insisted on, as I trust will appear from the nature of the request itself.

I ask to be released from my present ministry, with no expectation of laboring elsewhere under the authority which I now hold as an ordained Congregational clergyman; but that I may give myself to another and very different work, which God is now carrying forward in fulfilment of his promise to rebuild His Church. It is many years since I heard with joy of the revival of the supernatural gifts of the Holy Ghost in the land of our fathers. Such an interposition of God in a time of great spiritual decay and abounding ungodliness, and full of the signs of approaching judgment, seemed to give such promise of deliverance to the Church that I could not, as many did, reject the report without examination. I saw from the Scriptures that the promise of the Holy Ghost was without limitation, and that there was nothing presumptuous in desiring and praying for those spiritual manifestations which made the primitive age so glorious. And all that I could learn of the gifts alleged to be now revived—as the truth and holiness expressed in prophetic utterances, and the general zeal and faithfulness of those who recognized in them the voice of the Spirit of the Lord — gradually led me to the conviction that God was truly reviving His ancient work, and beginning to deliver His flock from the desolations of many generations. The light that has since come to me from many sources — first from correspondence and personal intercourse with eye and ear witnesses of these things, and then from visits to the churches where the Holy Ghost was thus manifesting Himself — has continually strengthened this conviction; and now, as for many years past, I feel no doubt as to the reality and Divine origin of supernatural workings in the Church, in these last days of the world's history.

But the mere reviving of spiritual gifts in another part of Christendom would, of itself, furnish no justification of such a step as I am now taking; because we should rather seek and obtain them for ourselves, as a part of the one Body having the one Spirit. That which gives to this work of the Lord its true character and binding force upon the Church, is the restoration of those ministries of Apostle, Prophet, Evangelist, and Pastor, which He gave on His ascension to the Father, for the work of the ministry, and the edifying of the Body of Christ; through the loss of which, division, blindness, and spiritual death have been the standing reproach of Christendom; and which He promised to restore in the day when He should purge away the dross of His people, giving our judges as at the first, and our counsellors as at the beginning. (Isai. i. 25, 26.) Through the Holy Spirit speaking by Prophets, He has again called men to the various offices of His house, and has thus restored those channels of His grace by which alone His people can be defended, cleansed, guided, and made ready for His coming. It is a work, therefore, for no one sect or party, but for the Church Catholic, the baptized people of God in every land, and comes with claims to the recognition and obedience of all. The raising up of the Apostleship, the highest ministry in the Church, to which alone universal jurisdiction has ever been committed by the Lord, is for the reuniting of His scattered and desolate people; the gathering up of the truth now broken into fragments through schism, and holding it forth in its completeness and unity; the bringing out of the true order of God's house in worship and discipline, and the imparting of those spiritual gifts which are needful to the perfecting of the saints.

That this ministry has truly been restored, and is now exercised by living men—men called to be Apostles by

the voice of the Holy Ghost, even as Paul, the beginning and type of the Gentile Apostleship, was separated to that office in Antioch — strange and startling as such a statement may seem, there is most conclusive evidence. I know how easy it will be to fix the stigma of fanaticism on any one for expressing such a conviction; and I can only assure my brethren that it is the result of the most patient and laborious examination of the subject under all possible aspects, and the trial of the claim by every Scriptural test, in the clear discernment of the momentous consequences involved in the decision. Restored to the Church in the hour of her weakness, and necessarily partaking of that weakness, the Apostolic Ministry has proved itself to be of God, by the full and powerful teaching of the truth, the right ordering of worship and rule, and the fruits of the Holy Ghost abundantly seen in the congregations submitting to their authority. When the changed circumstances of the Church, and the different nature of the work to be done at the close of a dispensation, are borne in mind, I am persuaded that the proofs of God's presence and working by Apostles now are as clear as in the beginning. And why should it seem a thing incredible, that He should thus fulfil His promise, and that at a time when the nations are full of distress, and perplexity, and fear for the things which are coming to pass—certain indications of the speedy coming of our Lord Jesus Christ — the ancient ordinances should be set up again as the defenses of His people ?

I ask, then, to be freed from my present pastoral duties, that I may serve God under His Apostles, in obedience to His call. And in doing this, I am not casting off the Church of my fathers and brethren, in which I have been nourished and blessed hitherto, and towards which I feel my heart drawn in continual thank-

fulness. It is not as renouncing or condemning it, that I now resign my place; but that I may take a position in which I can minister more largely of the grace and blessing of God to my native land. His desire to bless His whole Church, and the restoration of His ordinances, is for the strengthening of the things that remain and are ready to die, and for the lifting of all in every place into the full blessing of the heavenly calling. And if it be asked why, holding such convictions, I did not long ago leave my present ministry, I gladly reply, as showing the truly catholic character of God's work—that it was from a recognition of our Church as a part of the Lord's flock, a strong conviction of the sacredness of bonds in His sight who "hateth putting away," and a desire to bear the burden of their desolation, as one with them in the evil, and so to hasten their deliverance. You will bear me witness that I have not been amongst you as a fanatical disturber of the peace of the churches, but that I have sought to uphold the hands of my brethren, and not to weaken them, and to use the remaining ordinances of the Church for the comfort and help of all.

And it is from no schismatical spirit, but because the time has come, as I believe from every indication of the Lord's will, when I can effectually serve Him only in another ministry, that I now present to you my request to be released from my pastoral charge over the Church in Kent, the same to take effect from and after the 21st of the present month. And as I assure you of my love in our common Lord, and my continual longings that you may be filled with all spiritual blessings, so would I ask to be by you commended to the grace of God.

2.—SERMON PREACHED IN KENT, CONN., MAY 20, 1849

By William Watson Andrews

ON WITHDRAWING FROM THE CONGREGATIONAL MINISTRY

IT is known to you, Brethren and Friends, that the Ecclesiastical Council, convened here last week at my request, dissolved the pastoral relation between us, the act to take effect on the 21st of the present month, which completes the fifteenth year of my residence amongst you. This is therefore the last time that I shall appear before you as your pastor, to preach to you the Gospel of God; and with the labors of this day, the work to which my whole life as an ordained minister of Christ has been devoted, of feeding this flock, and watching for your souls, will be forever closed. We all feel that there is much that is most painful and most solemn in such a separation. A tie so holy, and cemented by so many years of intimate and peaceful communion, cannot be broken without awakening many regrets. Few attachments are stronger than those which grow up silently between the pastor and the flock, when they walk together in the love of the Lord and in the harmony of His ways. And grievous as our short-comings have been, dear brethren, we have known in a little measure what it is to be joined together in the truth, and to have the fellow-

ship of the Spirit; and we cannot but find in the sundering of this sacred bond, which God has blessed to our mutual edifying, cause for heartfelt sorrow.

When, moreover, we think of the high ends for which the pastoral ministry was ordained, and of the immeasurable responsibilities of all that stand in it and under it, for speaking and hearing the word of God aright, we cannot look on such an epoch as that to which we are now arrived, without fear and trembling. How has the message been borne? How has it been received? What have been its fruits? To whom has it been a savor of life unto life? To whom of death unto death? Questions these which cannot be evaded, but must be met and answered,—if not now, in the day when the secrets of all hearts shall be revealed. I am responsible to God for the way in which His truth has been declared, whether faithfully and wisely, in His fear, and not in the fear of man,—or with cowardly adulterations, as one daubing with untempered mortar, or with rash novelties corrupting the simplicity of the Gospel; and you are responsible for the way in which you have heard, whether meekly and with child-like hungering to be fed with the sincere milk of the word, or captiously and in the spirit of judgment seeking to take offense, and to find occasions of reproach. I am not to judge you, brethren: the Lord will judge us all at His coming. But I would on this the last day of my ministry unto you, help you to judge righteously of that which I have taught you, whether it is the very truth of God or not, by gathering up the substance of my ministrations as fully and faithfully as I can, that you may test them by the holy Scriptures.

I am evil spoken of as having taught you unsound and unedifying doctrine. Had I done so, the men that say it should long ago have interposed to save this flock from

error, and have pronounced me unworthy of being a minister of Christ, for I have never hidden from them the things which I have taught to you. But they say it ignorantly and rashly, of one who cleaves closely to the faith borne witness to by the Church in all ages, and who has ever sought to be a faithful interpreter of God's word, rather than to give forth his own speculations about matters which the natural understanding is wholly incompetent to reach. But you shall judge whether it is wrongfully said, as I speak to you once again, out of the Scriptures, of those great themes which it has been the aim of my ministry to explain and enforce. And let it be your earnest desire so to hear this day, with such readiness of heart and simplicity of faith, that you may receive all that is true, unto the honor of God, and your own edifying.

I have selected as the basis of this last discourse, the following passage from the Epistle to the Ephesians:

Eph. iv. 1–6.— "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

It was given to Paul, as the Apostle to the Gentiles out of whom the Church was chiefly to be gathered, to open most fully the great mystery of godliness, God manifest in flesh. In his Epistles is to be found the largest and clearest exposition of the nature of the Incarnation, and its results stretching forward into the ages to come. He seems to have been lifted up into a higher region of discernment than any of the Apostles, as to the

standing and office of the Church, and to have viewed it in more direct reference to the eternal purpose, purposed in Christ Jesus our Lord. He alone speaks of it as the Body of Christ, and labors to express the greatness of the mystery which in other ages was not made known to the sons of men, but was then revealed, to the intent that unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. It is in the Epistle to the Ephesians especially that he struggles with the grandeur of the theme, doing violence to language, and heaping hyperbole upon hyperbole, as he strives to make them apprehend the hope of their calling, and to know that love of Christ which overpasses all knowledge. He tells them of the riches of the glory of God's inheritance in the saints; of the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all; of their being built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; and of the glory to the Father that is to be in the Church by Christ Jesus throughout all ages, world without end. And in our text he brings together the great truths which are unfolded in the Christian dispensation, under the form of a seven-fold unity, and makes them the groundwork of an exhortation to walk worthy of their calling, with all lowliness and meekness, with long-suffering, and the forbearance of love. Now, as in parting from you, dear brethren, I could give you no more fitting counsel than

this, that ye endeavor to keep the unity of the Spirit in the bond of peace, so I cannot embody the substance of my teachings better than by opening this pregnant statement of the great Apostle.

There is one Body. A body is a living, organized structure, joined to a head with which it has a common nature, that by means of it the head may accomplish its purposes. Where there is a radical diversity of nature, there can be no real unity between the head and the body. They cannot constitute one whole. In calling the Church the Body of Christ, it is therefore implied that they are both partakers of one nature. But Christ, as God, is not the Head of the Church, for there are prerogatives of the Godhead incommunicable to all creatures, and which we could never share so as to be made one with Him. No part of the creation, having a derived, dependent, and finite existence, could ever be the body of the self-existent and eternal God. If there is to be a oneness of nature, the gulf must be crossed on His part, not on ours. It was crossed in the Incarnation, when Godhead and manhood were made indissolubly one in the person of the Eternal Son. By taking flesh in the womb of the Virgin through the overshadowing power of the Holy Ghost, He became very man in the inmost reality of our being; and having by His death effected a reconciliation of the world to God, He rose out of death in the glory of redeemed humanity, the beginning and the first-fruits of the new creation. Thus He opened the way for us to become one with Himself. Had He never been made flesh, He never could have taken to Himself a body from amongst the creatures, for there would have been an impassable abyss between Him and them. But when, because the children were partakers of flesh and blood, He also Himself likewise took part of the same, and in all things was made like unto His

brethren, He could be the head of a body that should partake of His own nature.

The formation of the Church, then, in the sense of the Body of Christ, is the fruit of the Incarnation, and had no beginning in the ages that went before, while as yet the way was only preparing for the eternal union of God and man in the person of His Son. Nor did it begin until Jesus had exhausted the curse by going down into death, and been exalted into glory at the right hand of the Father; for not till then did He become Head over all things, and receive the promise of the Holy Ghost. There was a real redemption of manhood effected by His taking it under all the infirmities and burdens of the fall, yielding it unto death, and raising it above all curse in a condition of incorruption and strength fitting it to be seated in the very throne of God. It was a more glorious thing after His resurrection and ascension, than it had ever been before. In the second Adam, it was the full and perfect image of God, beyond what it was in the first. Jesus in the body of glory, was made such a man as creation had never yet looked on; and it was a new work which then began—the carrying forth from the Man at God's right hand, the life into which He had been raised from the dead, and so making us members of His flesh, and of His bones. Hence it is written while our Lord was yet suffering in flesh, that "the Holy Ghost was not yet given, because that Jesus was not yet glorified"—John vii. 39; and the standing of the Church is continually declared to be that of those who are dead with Christ, risen with Him, and seated with Him in the heavenly places, which was not possible of any, till the energy of God had first been put forth in His deliverance from the grave, and His entrance into glory.

This limitation of the Church to those who have received the Holy Ghost in that form of operation in which

He was first sent down on Pentecost, as the fruit of our Lord's consummated triumph, does not exclude from salvation those that feared God and wrought righteousness in earlier ages; it only brings out the great truth of that diversity of His workings in spiritual things which we see all around us in the realm of nature, life revealing itself in numberless gradations, and one star differing from another star in glory. When the kingdom shall be revealed, all faithful men from the foundation of the world shall have their places in it according as they have been prepared for them in the wise appointment of God; but the Church shall have the highest rank, as being the Wife of the Lamb, made one with Him in body and in spirit, and filled with His royal gifts, through the presence and power of the Comforter, whom He could not send till He had first ascended to His Father.

A body is given to a head as an organ of manifestation and instrument of action ; and so the Church is given unto Christ, that by her actings He may reveal Himself unto men, and not to men only, but to the powers and principalities in heavenly places. He did not take flesh merely to save that which was lost, but that in it and by means of it He might make the Godhead known throughout the bounds of the creation. It is the God-man, the Son acting within the limitations of humanity, that is forever to be the revealer of the Father; and He gathers and frames His Church to be His helper in this glorious work, as Eve to Adam; — a work begun here in the feebleness of fallen manhood, but to be carried forward and consummated in the eternal age, in the power and majesty of the resurrection. Her calling is to be " the fulness of Him that filleth all in all," by receiving through the Holy Ghost the riches of His grace and power and wisdom and light, and pouring them forth as

a nourishing mother through the channels of her ordinances. He is now exalted as the Lord of glory far above all heavens; and in order that, while personally absent, He may dispense in the world the blessings into which He has entered, and make the brightness of the heavenly things to shine amongst the habitations of men, He fashions for Himself a Body, in which He can act and accomplish the Father's pleasure. All that is in Him — the first-fruits, though not the fulness as yet — should flow forth into the Church, and be by her exhibited to every creature. In all her actings, His manifold grace should be seen. Her voice should be an utterance in the ear of the miserable creation, of the message of His mercy, and of the promise of the coming redemption; her blamelessness of life should be a manifestation of His holiness; and her works of power should be an earnest of the kingdom, rudiments at least of its glory and might.

There could be no Body of Christ till He had first made Himself one with us by the assumption of humanity; nor then, till He had suffered the curse, and been exalted, as Man, to the throne of the Father; nor then, till He had received the Holy Ghost. The great facts of His birth, death, resurrection, and ascension, must first be accomplished; and it was in the proceeding of the Spirit, on Pentecost, from Jesus the Lord, that the true framing of the Church began. There had been faithful men in all ages of the world before, patriarchs and prophets, who endured as seeing the Invisible, and who shall not fail of their reward; but members of Christ's flesh and bones, a wife fashioned out of His pierced side, there were none. The Body, the Bride, is the great mystery of this dispensation, the mystery hidden from ages and generations, which the angels desire to look into.

A body implies organization, the arrangement of many members having diverse functions, after a law which should secure their harmonious working to a common end; and the higher any creature is in the scale of being, the more complicated is its structure, because of the greater number of processes which are to be carried on. So Christ cannot express the fulness that is in Him, through any one man, or by means of any one office; and He therefore frames men together, as the bones are jointed in the body, that by them all, working effectually in their several places, He may execute all His offices, and show forth His manifold perfections. God alone is the builder of the Church, and He sets the members in it as it pleases Him. Man might as well attempt to create and distribute the organs of his own body as to lay down a law for the ordinances of the Body of Christ. The Lord Jesus, whose Body it is, alone knows what instruments are needful to accomplish the vast and glorious ends for which He brought it forth; and, "when He ascended up on high, leading captivity captive, and giving gifts unto men, He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 8–13. He gave them, because they all were needed to make known unto men the riches of the glory of Him, in whom is the fulness of the Godhead bodily. They were all concentrated in Him, who is at once the Apostle, the sent of God; the Prophet, the opener of mysteries and the revealer of light; the Evangelist, the messenger of glad tidings; and the Pastor, ever feeding and watching over the

Father's flock, with the shepherd's tender care; and He set them in the Church as the true and abiding forms of His own ministry, and the necessary channels of His grace. Each office has its own work to fulfil, and its own portion of the great revelation of God to accomplish; and if they be not all actively working for the edifying of the Body, then is it mutilated or diseased, without the indispensable means of harmonious growth, or the ability of being the true and effectual messenger of the Lord in the earth.

And the Body is one. All who have been joined unto the Lord by being baptized into His Name, have been made partakers of the one life flowing from the Head, and so are one in Him. The one Catholic Church embraces all who have received the one baptism, be they called by what names of men they may; and every attempt to circumscribe it by narrowed boundaries is of the essence of schism. No doubt, an invisible oneness, however real, is not enough; it should also be manifested, that the world may see and believe. It was so in the beginning, through the rule of Apostles, whose jurisdiction embraces the whole company of the faithful; and so should it ever have remained, through the holding fast of that highest ministry which is the only divinely appointed centre of unity. Alas, the Body is now dismembered as well as mutilated, because the ordinances that should bind all the members together, and supply the nourishment and strength to all for their mutual edifying, have long been lost; and the scattered bones are seen everywhere in the valley of vision, brother separated from brother, and tribe from tribe, throughout Immanuel's land. But these rendings of the Church, though a dishonor to the Lord, and a perpetual hindrance to His purpose, cannot destroy the unity of the Body, which stands in the one Head, the one life, and the one

Spirit; and the time must come when it shall be manifested again, bone coming to his bone, and the breath of Heaven blowing upon the slain.

Such, dear brethren, have been my teachings concerning the Church, as to its origin, its nature, and its ministries; and I pray that you may be led to see the misery of its present desolation, and give God no rest until He shall arise and repair its ruins.

And there is one Spirit. Not an influence from God, a power put forth by God, or any mere outward form of the Divine actings, but an intelligent and self-conscious Person, distinct from the Father and the Son, from whom He eternally proceeds in the unity of the Godhead, and the Giver of life to all things. To Him, as the Third Person in the adorable Trinity, who cannot be conceived of as existing without the Father and the Son, and in whom the mystery of the one God — the All-perfect Being — is completed, it belongs to give effect and outward realization to the Divine will and counsel, in all the spheres of created existence. By Him all the works of God have ever been effected in the earth, from the time that He brooded as a dove over the dark and tumultuous waters, and caused the order and beauty and life of the goodly creation to come forth, through the whole progress of our redemption out of sin and death. Every act of faith, every breathing of godly penitence, every aspiration of love, every deed of holiness, has been the fruit of His mighty operation. By Him, the patriarchs had grace to walk as strangers and pilgrims on the earth; by Him the prophets spake, when they revealed the sufferings of Christ and the glory that should follow; and the faith of all the holy men of old, who wrought righteousness and obtained promises, was the gift of God, implanted and sustained by His inworking.

But there is a larger grace for the Christian dispensation than the Patriarchal or the Jewish ever knew. There is a mightier energy and more glorious manifestation of the Holy Ghost in the Body of Christ than could be under the shadows of the Law. When the Son of God, with whom in Godhead the Spirit is eternally one, took flesh into personal union with Himself, man became in very truth the temple of God. It was by the Holy Ghost that the Lord Jesus was conceived without sin in the Virgin's womb; it was the Holy Ghost that descended on Him after His baptism in the Jordan, and filled Him with power and wisdom, as man was never filled before, that He might execute the ministry committed to Him by the Father; and when He ascended up far above all heavens, that He might fill all things, He was "anointed with the oil of gladness above His fellows," that, in His manhood, He might fulfil the functions of God's King and Priest. In Him, humanity became the dwelling-place of the Eternal Spirit, and the subject of His holy workings, as it had never been before. And the peculiarity of the Church is, that she is one with Him, and so the very temple of the Holy Ghost, who dwells in Christ and His members, as He dwells in no part of the creation besides. When the Lord ascended on high, leading captivity captive, He received gifts for men that He might dwell amongst them, or frame them into a holy habitation for Himself. This habitation is His Church, in which He ever abides in the person of the Spirit, and which He would fill with the powers of the world to come, as the overflowings of His fulness, and the earnest of the glory of the kingdom.

The various gifts and manifestations which are elsewhere enumerated by the Apostle, and declared to be given to every man for profit or edifying—as the word of wisdom, the word of knowledge, faith, the gifts of healing,

the working of miracles, prophecy, the discernment of spirits, divers kinds of tongues, and the interpretation of tongues—these are the appropriate forms in which the Holy Ghost works in this dispensation, and are all necessary for the growth of the Church unto perfection, and for the full revelation of God. Not mere outward symbols to attest the introduction of the Comforter; not a sudden meteoric blaze to flash its portentous glare for a moment, and then be lost forever; but the true and permanent endowments of the Body of Christ, according to the various needs of its members, without which it has no power of healthful activity, and cannot reach unto the stature of His fulness. They are never spoken of as transient exhibitions of power, to serve the temporary use of inaugurating a new dispensation; but as the abiding gifts of the Spirit, of which Peter said on Pentecost, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

What benefit has the Church now of this promise? Wherein are we more privileged than the disciples before Jesus entered into His glory? What has become of the Comforter who was to abide with us forever? Alas, brethren, you ask for the Spirit, that sinners may be brought to repentance, and that you may be so kept as not to fail of your salvation; and you do well in asking for it. But you do not ask that Jesus may be honored by the precious gifts and mighty workings which were seen of old, because you are shut up within the prison-bounds of your own selfish interest. If you can be saved, and get others saved, you are satisfied, as though the Church were a mere device for blessing men, and not God's chosen and wonderful instrument for the showing forth of His glory. What need was there of a day of Pentecost? If mere personal safety was all that should

call forth our zeal, and quicken our desires, then was it useless for the Lord to pray the Father that He would send the Holy Ghost; and all the glorious revelations of His fulness, in the early ages, were an idle waste of power. Let us not so limit the one Spirit. Let us be satisfied with nothing less than the energy of the living God put forth in the midst of His people, manifesting them to be one with Him, and so making them effectual witnesses to His Name. Let us remember the largeness of His promises, and be filled with holy ardor, that the Church, enriched again with spiritual gifts, may be comely as Jerusalem, and terrible as an army with banners.

The Hope of the Body is also one. The true hope of every creature is to attain its perfection. All long and strive for that which shall complete and crown their being. There is amongst all ranks of living things an instinctive or intelligent reaching forward towards that maturity which shall consummate the end for which they exist. So the hope of the Church stretches onward to her perfect standing, when her Lord will present her to Himself without spot, or wrinkle, or any such thing, and give to her the inheritance of the kingdom. Nothing short of that event, by which the one Body shall attain its predestined power and glory as the Wife of the Lamb, can satisfy the desire which His promise would kindle in her heart. Death is not the perfecting of the Bride. If it is the deliverance of the spirit from sin and sorrow, it is the consummation of the curse unto the body. A disembodied spirit is not a perfect man, and cannot perform the work of a perfect man. The dead must be raised in the likeness of their Lord before they can receive their inheritance, or serve Him in the ministries of His kingdom. They rest from their labors — from *all* labors — and wait for their crown. Their hope

is the redemption of the body, when Jesus shall bring them with Him at His coming, and clothe them with their house which is from heaven — the body of incorruption — in which, being like Him, they shall see Him as He is, and be ready to be used by Him in the eternal administration of His government. From beneath the altar they ever cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 10.) They look forward with joyful desire to the time when "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ"; when "He shall give reward unto His servants the prophets, and to the saints, and them that fear His name"; and "the meek shall inherit the earth." The rest and peace in which they are now abiding is not the glory of the kingdom when their reward shall be the fellowship of Christ's throne; and as He could not be seated at God's right hand till first He had triumphed over death, so neither can His members reign with Him so long as they lie bound under the captivity of the grave. It must be remembered, too, that the hope of the Body is one, common to all, and to be obtained by all at once. Of the holy men of old who obtained a good report through faith, the Apostle says, "These all received *not* the promise; God having provided some better thing for us, that they without us should not be made perfect." They have not received the promise yet, nor can the dead be made perfect till the number of the elect has been completed, and all are prepared to take their places in that polity which consummates and crowns all the works of God.

And as the hope of the sleeping saints is the resurrection of the body, so the hope of the living is not to be unclothed in death, but to be clothed upon in the translation, when mortality shall be swallowed up of life.

Enoch and Elijah were types of the faithful who shall survive unto the coming of the Lord, in whom the change from the corruptible into the incorruptible shall be accomplished without tasting of the bitterness of death. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is the hope of our calling — the living hope unto which we are begotten by the resurrection of Jesus Christ from the dead — the hope of life, not of death. And if the faithful who sleep in Jesus, sheltered from the storms, and freed from the pollutions, of this evil world, think it long till their Lord appear to raise their bodies out of the dust,— how earnestly should we stretch forth the head to catch the sound of His approaching footsteps— we, to whom the battle is fierce, and the burden heavy, and the stain of sin deep in the soul! Oh, how has the Church ceased to war against death, yielding herself in passive hopelessness to its usurped dominion, and accounting its rest her chief reward, instead of pressing forward to that "manifestation of the sons of God" in the glory of the resurrection, for which even the earnest expectation of the creation waits!

And not for our own sakes alone, nor for the sake alone of the sleeping saints, should we long for the return of our Lord and Saviour; but that the earth, now groaning and travailing in pain, may be delivered from the curse. For the promise that the Seed of the Woman shall bruise the serpent's head, includes in its large reach of blessings the redemption of man's inheritance, by the casting out of him who usurped it, and the purging away of all the evil with which his slimy presence has defiled and infected it. The earth was made for the revealing of God's glory, through the possession and enjoyment

of its manifold treasures, free from all curse, by man standing in his allegiance to his Maker; and though the purpose was frustrated by the fall of the first Adam, it shall be accomplished in the second, who will cause the Father's will to be done forevermore. He has already, in His own person, triumphed over the seductions of the serpent, and proved Himself against all temptation the obedient Son, worthy to take up the forfeited sceptre of man's dominion, and rule in righteousness for God; and He now waits only for the completion of the company of joint-heirs that shall rule with Him, to come forth to redeem and purify and bless His purchased inheritance. They are right who are looking for righteousness and peace to fill the earth, and make glad the obedient nations; but they are wrong who look for it before the Man, who is the Heir, shall come to make it His own eternal dwelling-place. He was made a little lower than the angels for the suffering of death, to pay the price of the redemption; and then crowned with glory and honor, and invested with the *right* of dominion over all the works of God's hand; "but now we see not yet all things put under him," and the next step shall be His *actual and visible* government of the creatures.

It is an idle dream which now possesses so many, that the Church is to bring in the kingdom, in the absence of the King. There is not one word for it in all the Scriptures. It contradicts the exhortations to continual watchfulness for Him — not for death, but Him who is the conqueror of death — which imply the possibility of His coming in any generation, and therefore the certainty of His coming before the long, fixed period of the Millennium, which is the time for rest, not for watching; it is inconsistent with the foretold humiliation and sorrow of the Church during the whole of this dispensation, in which she is to walk in His footsteps, and be perfected by the

fellowship of His sufferings; it robs her of the blessed hope by which alone she can be purified, and towards which the Apostles ever struggled to lead her—the hope of being like Him, and seeing Him as He is; and it entangles her in worldly schemes and alliances, and so eats out all faith in the heavenly citizenship. The nations *are* to be blessed, and the earth, unto the uttermost parts of it, *is* to see the salvation of God; but it shall be when the time comes that the saints possess the kingdom — Dan. vii. 22 — which is not during the Bridegroom's absence, for then the Church is the desolate widow called to fasting and mourning, and the word to her ever is, "Be patient unto the coming of the Lord." The last temptation by which Jesus was assailed, when He was led up into the wilderness, is now spreading its cunning seductions all around us; and we are looking to gain the kingdoms of the world, and the glory of them, before the time that the Father shall give them to the Son.

The one great hope for the whole creation, towards which, blindly and unconsciously, if not with intelligent desire, all are reaching forward, is the Marriage of the Lamb. It is the hope of the Bride, who shall then be one with her Lord in all His glory, and power, and fulness of blessing. It is the hope of the nations, who shall then know the blessedness of righteous rule. It is the hope of the sore-burdened earth, which longs to be delivered from the bondage of corruption into the glorious liberty of the sons of God. And it is the hope of the Lord Himself, whose heart yearns over His Church, purchased with His own blood, but still lying in the desolateness of death, or amidst the defilements of this evil world, and whose word of promise is, "Surely I come quickly." Let our response ever be, "Even so, come, Lord Jesus." Let our hearts be broken through our sympathy with the burdens and sorrows of all, and let us

utter in His ear continually the cry that shall hasten the common deliverance.

And there is one Lord. Jesus is the Lord. He who in the beginning was with God, and was God; He who is the eternally Begotten of the Father, the brightness of His glory, and the express image of His person, and therefore one with Him in the unity of the Godhead, while distinct from Him in His own filial personality, and who for love to us was made flesh, and yielded Himself to the death of the cross; He is the Lord. Not as in right of His Godhead, but as the prerogative of His manhood; for lordship was the Father's gift unto Him in recompense of His obedience as a Man. It is our brother, bone of our bone, and flesh of our flesh, who is now sitting at the right hand of God, and to whom all power has been given in heaven, and earth, and hell. It was a great epoch in our history, and in the history of the whole creation, when Jesus ascended to the Father, and was enthroned far above all principality, and power, and might, and dominion; for from that time the administration of all rule has been committed to a Man. There is no name in this world, or in that which is to come, no head of authority or form of dominion whatsoever, that is not under Him as Lord, and bound to do Him homage. He is the Prince of the kings of the earth, from whom they receive their crowns, and to whom they are responsible.

That is a Christian State which acknowledges Christ as the fountain of power, and exercises rule in His name. And however grossly the truth of the Divine right of kings and magistrates may have been abused, — and it has been most fearfully abused through their ruling for themselves, and not for God, — it is true that He "standeth in the congregation of the mighty; He judgeth among the gods"; and that the rulers

that know not this, and rule not in His faith and fear for the deliverance of the poor and needy, shall perish before Him when He ariseth to shake terribly the earth. And the rejection of Christ as King, which is fast being consummated by the nations of Christendom, who are substituting the will of the people for the authority of the Lord, is the explanation of the judgment now impending — yea, the first acts of which are already opening in wrath. Let the lawless multitudes now raging against all authority, the origin of which is not in themselves, because it has been wickedly used for their oppression, know that Jesus is the Lord, and that all rule is from Him, not from them. Let them not dare to arrogate to themselves that dominion over rulers which belongs to God alone. Let them see the Lord in His ordinances, and look to Him for the vindication of their rights. And let us beware of the seductions of the lawless spirit which are fast stealing men into the ranks of Anti-Christ, and submit ourselves, not for fear, but for conscience' sake, to those that bear His names of rule in the Family and in the State; for thus alone can we be defended from the temptation that is coming upon the face of all the earth.

But it is the Church especially that should recognize the lordship of Jesus, for the Church is now His kingdom. His rule alone should be seen in it, and all its ordinances should be according to His will, and not the will of man. He is the Head of the Body, and from Him should proceed the law to guide and control every act and arrangement, whether in worship or discipline. No man is the head of the Church, and man's ways ought never to prevail in it. It was a righteous principle for which the Reformers contended against the usurpations of the Papacy, that Jesus alone is Lord over His house; and the same great truth is blindly aimed at by

those who are now struggling to free it from bondage to kings and parliaments. But how shall the Lord give laws, and guide the movements of His people from age to age, except by those whom He sets in the place of rule, and in whom He speaks and acts? His lordship should be seen in the Church as a present reality, not as a mere matter of historic record. As truly as the ordinances of Israel were of old given from the lips of Jehovah, whether from the flaming mount, from the glory between the cherubim, or by the inspired utterances of prophets; as truly as the marshalled tribes were led through the wilderness by the pillar of cloud and of fire, moving when it moved, and halting when it rested,— so truly should the Church, which is the dwelling-place of the living God, be now ordered and guided by the Angel of the Covenant. And this is as effectually hindered when men guide themselves as when they are under the usurped dominion of Pope or Emperor.

We do not get the guidance of the Lord by violently freeing ourselves from unrighteous rule. It is only in His appointed ways, and by His fixed ordinances, made effectual to faith through the power of the Holy Ghost, that the rule of Jesus is administered. He governs His Church by men, not by books, because He is a man. While on earth, "God manifest in flesh," though He diligently meditated the Holy Scriptures, and ever spake in accordance with the Father's will therein revealed, He was yet a living light amongst men, the very presence of the Holy One, a teacher and guide such as no written word could be. And when He founded His Church, He gave ministries by which He could express His will, and, though absent in body, could truly and effectually guide His flock. When these ministries are wanting, the lordship of Jesus is not seen, and the blessing of His wise and merciful rule cannot be felt. It is not enough, then, to break the

oppressive bonds which men have forged — whether of princes intruding into the sanctuary, or of priests ruling in the spirit of worldly domination — that we may enter into the liberty wherewith He maketh free; we must also be under His ordinances, and in subjection to the laws of His house. And it avails little to cast away that which is usurped and false, if we are left without the legitimate means of His rule. This is a truth most needful to be remembered in the present condition of Christendom, full of rebellion against the old yokes and bonds, and of restless longings after spiritual freedom. None can be free who are not the Lord's bondmen. And if the fruit of these revolutions is to make the Church a mere democracy, in which the will of the multitude supplants the authority of the State and the irregular and exorbitant rule of the priesthood, then shall the Prophet's word be fulfilled, "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Nothing can save the nations from the drunkenness and revellings of spiritual lawlessness, now that they are going out in haste and tumult from the old house of bondage, save the lifting up again of the ancient ordinances of God, that the rule of Jesus may be put forth in the fulness of its power and blessing.

And He must be seen as the One Lord. His host must be, not a motley assemblage of belligerent clans, obedient to no common law, and made helpless by distraction and confused strife; but a well-ordered band, moving with one spirit and harmonious step, to execute the counsels and sustain the honor of its Chief. How can the one lordship be seen in the Church, when there is no recognized centre from which the Head can communicate with all the parts, and direct their movements towards a common end; but every fragment has *its own* self-imposed

constitution, and struggles to get for itself a place and name of honor at the expense of jealous rivals? Let us be zealous, not for ourselves, but for the one Lord and the one Body, that the discordant rule of man may be put away, and the jargon of his clashing words be heard no more; and so the effectual commandment of Jesus go forth without hindrance and with life-giving power, unto all His Church, and through the Church unto the ends of the world.

And there is one Faith. One, whether we look at the object or the act, at the promise and word of God of which it lays hold, or at the yielding up of the heart to embrace the truth in self-renunciation, which is possible only through the operation of the Holy Ghost. That which we believe is one; for faith, truly so called, cannot rest upon a lie. It must have the truth of God for its object, even as it is wrought in us by His power. Men may be persuaded of a falsehood, but such persuasion is not faith, for it is not the fruit of the Spirit. That which God makes us to believe is true. And it is one and the same thing, more clearly apprehended by one than another, more fully developed in one age than another, but essentially one. "The faith once delivered to the saints," the great supernatural facts and spiritual realities revealed to the Church in the beginning, is ever to be held fast and earnestly contended for, for it cannot change. The Truth concerning God, His counsels, and His works, is quite independent of our belief. He exists, and frames His plans, and carries forward His operations, whether we believe it or not. That which is propounded to our faith, has a real existence, apart from our perception of it. We discover the truth, but do not create it. It must, therefore, be set forth to us in authoritative statement, dogmatically, as the object of faith, by those who are commissioned and empowered so to do.

A Creed is the summary of the truth that we are to believe. The faith (the *credo*) of the Eunuch, on the confession of which he was baptized, was, "I believe that Jesus Christ is the Son of God"—a pregnant confession, involving all that was afterwards developed in the great Catholic Creeds. The Symbol bearing the name of the Apostles, is nothing more than a full and orderly statement of what is contained in this great fact, which cannot be understood without some knowledge of the Trinity, the Incarnation, Death, Resurrection, and Ascension of the Lord, and the giving of the Holy Ghost, and of the Church, and of the final issues of the Judgment. And the Nicene and Athanasian Creeds, in the continual utterance of which in solemn worship the faith of Christendom has been sounded forth, are but a larger explanation and defense of the one central truth, "God manifest in flesh," made necessary by the subtle perversions of heresy. Nor has the Church transgressed her rightful limits in thus embodying her faith in explicit formularies, for she is "the pillar and ground of the truth," commissioned to make it known and defend it, and enabled to do this through the indwelling of the Holy Ghost, who should ever fill her with the light of life.

If dogmatic—that is, authoritative—statements of truth are unwarrantable and presumptuous, as transcending the boundaries of human knowledge, then was Jesus a dogmatist when He said, "I and my Father are one"; then was Paul a dogmatist when he said that "Jesus Christ our Lord was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead"; and all distinct and intelligible expression of spiritual mysteries must be held to be impracticable. No doubt many creeds have been framed and imposed, which are full of the mere subtleties of the

intellect, and are a burden too heavy to be borne; but to deny the right and the competency of the Church to set forth and explain the truth, in forms which the understanding of the spiritually enlightened can apprehend, is to deny her standing as the dwelling-place of the God of truth, and to doom her children to perpetual infancy. Nor should any fancied goodness of heart or blamelessness of life be taken as a substitute for soundness in the faith; and this because God is greater than man, and nothing in us can ever justify that obscuring of His glory, which is the fruit of falsehood touching His character and ways.

We are to "hold fast the form of sound words," which the Church has chosen to express and transmit the truth, because there is "one faith" throughout all ages; and all novelties which set aside the uninterrupted and harmonious traditions of the Past, are for that very reason to be rejected. The great facts of Christianity are not now to be revealed; they have been the possession of the Church from the beginning. And we should walk with trembling earnestness in the footsteps of the fathers, not turning aside in the wantonness of self-confidence to find out paths for ourselves, but, remembering the presence of the Holy Ghost with His people in all generations, give reverent heed to the testimony He hath borne in them. That testimony has, no doubt, been hindered by the Church falling into fleshliness, binding the Spirit in the bonds of the intellect, and losing that unity which is essential to its being filled with light; but, nevertheless, it has been borne; and those who have patience to search for it amidst the rubbish of mere human additions and corruptions, will find the pure gold of the truth. For the "faith" has been "one" in all generations; the "truth as it is in Jesus," more or less mutilated or perverted, has been received into the heart

of the faithful; and so the promise of the Lord has been fulfilled, that He would be with them to the end of the world.

And faith, viewing it as the act of going out of ourselves, and laying hold of God, as the *embracing* of the truth, for "with the *heart* man believeth unto righteousness," has also been one, being the operation of the one Spirit in all that believe, enabling them to yield themselves to the Divine working, and making them capable of receiving His blessing. It has been one, though its fruits have been manifold, according to the good pleasure of His will. All blessings have been to faith. It is the open and outstretched hand into which the gift has been put. Of itself it effects nothing, but it puts us in a position to be made the subjects of the mighty operations of God. By faith Enoch was translated, but it was God that translated him. By faith the patriarchs obtained the promises, but it was God that fulfilled them. And the Church, with all its ordinances, gifts of the Holy Ghost, and rule of the Lord, is utterly in vain to unbelief. In vain is the blood of the atoning sacrifice, though truly shed for the sins of every man, where there is no submission of the heart through faith to its cleansing power. Unbelief closes every avenue, so that grace can find no entrance, and makes the word of promise utterly void. It is faith that makes the power of God to become ours, and that opens the way for the streams of His blessings to flow through all the regions of the life. And the triumphs of the faith now should be as large as at the first, for the promise is one — the same to us as to them, unchangeable to the end.

And one Baptism. Faith does not supersede the necessity of the gifts and operations of God, but prepares us to receive them rightly. It is the open mouth, but not the food. God can give to faith blessings which

faith could never originate. And the great blessing of the Christian dispensation is such,— a blessing which faith could not obtain, and did not obtain, for righteous men of old. They received according to the measure of God's working in their day, but when the Lord had risen from the dead, and gone, in manhood, unto the throne of the Father, He had a new gift to bestow, even the life and power of His own resurrection. He then became the First-begotten from the dead, the corner-stone of the new creation, the head and fountain of a royal seed such as could not be till manhood had been redeemed and lifted above the curse ; and His great work now is to impart and nurture and develop the Life which He received by being born out of the womb of the grave. Jesus, the Risen One, is a new Man, and we are made new men in Him, by being joined unto Him, and made members of His flesh and of His bones. The "new creature" is true of none that are not *in Christ*, and is therefore the peculiarity of the Christian Church. The disciples had it not till Jesus was risen, for they had not received the Holy Ghost—(John vii. 39); it is the "better thing" which the Patriarchs had not received, but which God has given to us in His Son—(Heb. xi. 40). And He gives it to faith. Faith is not the gift, but prepares the way for it. He that believes has already been the subject of a Divine operation, but not of that by which a man is made a member of Christ. *That* is effected in an ordinance, in the sacrament of Baptism, wherein we are born from above, and receive the life that is hidden with Christ in God. So our Lord declared to Nicodemus, when explaining the mystery of the second birth. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," cannot be a member of that heavenly polity — the fruit of our Lord's ascension into glory — the least in which is greater than John the

Baptist, who was the greatest in the inferior dispensation. And who that considers the analogy of God's works, the union of the material and the spiritual in man, and how the life derived from the first Adam—the germ of body, soul, and spirit — is transmitted by an ordinance, and through the instrumentality of parents, albeit it is the very workmanship of God — who that considers this will think it incredible that the life of the second Adam should be given by the ministry of the Church, which is the Mother of us all ?

There is nothing in the language of our Lord and His Apostles, nothing in the doctrine of the Church from the earliest times, to justify the notion that Baptism is a barren ceremony. They ever speak of it as an act of God, wherein we are buried with Christ, and also risen with Him through the faith of the operation of God, who hath raised Him from the dead — (Col. ii. 12); as a putting on of Christ—(Gal. iii. 27); as the washing of regeneration — (Tit. iii. 5); and as the means by which we are made members of His mystical body — (1 Cor. xii. 13). And if it be said that most often no fruit of spiritual life is brought forth in the baptized, let us look again at the analogy in the lower realms of natural life. How many of the seeds of autumn, each of which has in it a living germ, are trodden down on the beaten highway, or rot in the marsh; how many, in which germination is begun, prematurely decay and fail of bringing forth fruit. And shall we dare to say that Baptism has done nothing for our children, when through our unbelief, and negligence, and fleshly ways, the babe of the Spirit has found no nourishment and fostering care, but the roots of evil in the flesh have been awakened into activity and growth ? Is the planting of the seed enough, without warmth and moisture and light and skilful nurture ? If we have forgotten the reality of the Covenant, and treat our baptized

little ones as if they were not of the flock of Christ, shall we wonder if they look on themselves as aliens, and walk in the evil ways of the world ? Let us, dear brethren, rather take shame and confusion of face to ourselves, that we have counted God's ordinances an empty form, and suffered His lambs, on whom His holy seal has been set, to forget that they were of His fold. Let us stir up our faith to train them up in the nurture and admonition of the Lord — in that nurture which befits those that *are* the Lord's — dealing with them as of the household of God, and speaking to them in the language of His fatherly love and counsel ; and verily we shall not find Him unfaithful to His Covenant.

Nor does the reality of Baptism, as truly grafting us into the Body of Christ, conflict at all with the great truth of an Election, known only to God, whose names are written in the Lamb's book of life. His secret and inscrutable purposes cannot contradict His present actings, and we may not deny that spiritual blessings are truly given in His ordinances, although no fruit is perfected save in the company of hidden ones, predestined from eternity unto the glory of the kingdom.

And one God and Father of all. The three Persons are inseparably one, but it is the prerogative of the Father, as the First Person in the Godhead, to be the fountain of all being, from whom the Son and the Spirit everlastingly proceed, and in whose absolute will all purposes of creation, redemption, and glory, have their origin. He dwells forever in the invisible, in the light which no one can approach unto, and no one hath seen Him, or can see Him. The only-begotten Son hath declared Him, coming forth from His bosom to be " God manifest in flesh," and so to reveal within the limits of manhood all that creatures can ever know of the awful mysteries of the Divine existence. And while the Son

is joined unto the creature by the act of His Incarnation, and the Holy Ghost dwells in the creature to work the good pleasure of God, the Father is personally separate, and dwells apart in His incommunicable glory, that at His feet the homage of the whole creation may be laid. Jesus, when upon earth, was ever obedient to the Father's will, and as the Head of the Church He will be ever obedient unto it, carrying up unto Him all things which He hath redeemed, and leading the songs and thanksgivings of all creatures throughout eternity. This will be the completion of the great Redemptive work, when, every knee having been made to bow at the Name of Jesus, and every tongue to confess Him to be Lord, He shall present all as an offering to the Father, and the glory of the one Triune God shall henceforth be reflected from every region of His works.

Such, dear brethren, has been the substance of my teachings since the Lord has set me over you. The great aim of all my ministrations has been to lead you up into the knowledge of Christ. He has been held up before you as the Eternal Son of God, one with the Father and the Holy Ghost, yet out of love becoming very man by taking our nature all marred and blighted by the Fall; as dying for the reconciling of the world, and abolishing sin by the one sacrifice of His Cross; as rising from the dead in the same body which was crucified through weakness, and so accomplishing the redemption of man, and becoming the first-fruits of the new creation; as being crowned with glory and honor at the right hand of the Father, and made, as man, Head over all to the Church; as receiving the Holy Ghost, and sending Him from heaven for the forming of His Body, which is of His flesh and His bones, and is destined to be one with Him in the rule of the kingdom, the eternal instrument for executing the purposes of the Godhead; as interceding

for us before the Throne, in virtue of His atoning blood, while He accomplishes a like intercession through the ministry of His Priesthood on the earth; and as to come again in power and majesty, to judge the world, cast out the usurper, the prince of the power of darkness, purge the earth from all iniquity, remove the curse, and rule in righteousness with His risen saints over the nations of the saved. I have told you of the greatness of that love which was manifested in the yielding up of His life for all, and of the perfect reconciliation which He effected of the world to God, who now does not impute their trespasses unto them, and have besought you to yield yourselves up by faith to be made partakers of His salvation.

Diligently have I striven to show the flock on whom the holy seal of Baptism has been set, the dignity of your heavenly calling, your oneness with Christ, the title you have received to the inheritance of His kingdom, and your right to the rich endowments of the Holy Ghost; and have exhorted you not to frustrate the grace of God by unbelief, but, having faith in the reality of your standing as baptized into the Lord's death, yourselves to die daily, and daily to rise into newness of life. I have taught you that Jesus is the Lord, and that you are bound to honor Him in all whom He sets over you, throughout all His ordinances, subduing your own wills, and meekly yielding obedience to those in whom He is represented; and have warned you against that lawless spirit now everywhere breaking forth, which says, "Our lips are our own; who is lord over us?" And I have remembered the word of the Lord concerning the watchman of the people, that "if he see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take away any person from among them, he is taken away in his iniquity; but his blood will

I require at the watchman's hands." I have seen the sword coming, the sword of the Lord's judgment in the great day of His wrath, and have sounded the trumpet of alarm. I have pointed out to you the forerunners of that hour, when He cometh out of His place to punish the inhabitants of the earth for their iniquity, as they can be seen by all eyes in the mingled distress and confusion and perplexity of the nations; in the fast-swelling tide of rebellion against all the ordinances of God in the Church and in the State; in the fierce tempest of popular fury before which the thrones of Christendom are shaking and falling like the decayed forest trees before the wintry blast; and in the strength of that unbelief which not only mocks at the old superstitions, but is eating out all faith in the reality of God's presence and workings in the earth.

I would have had you lift up your heads with joy, in the hope of the redemption drawing nigh, being washed in the cleansing blood; or, if still in your sins, have turned you to the hiding-place before the bursting of the storm. And seeing the desolate and unprepared state of the Church, I have sought to lay upon your hearts the burden of its schisms, its cruel jealousies, the defilements which profane it, the quenching of the Holy One in the midst of it, and the sore captivity into which it is brought to the powers of this world, and to stir you up to the confession of the common sin, to strong cryings out of the depths for deliverance through the power of the Holy Ghost, and to the laying hold in faith of the fulness of the promises of God. I have shown you the glorious things that are written of the Church as the Body and Fulness of Christ; which once began to be accomplished in the brightness of her morning; which have sunk out of sight in the long, dark night that has succeeded; but which are to be realities again in the day

when the latter rain shall be given, and the Bride shall make herself ready; and have urged you to seek for the baptism of the Holy Ghost, that we might come behind in no gift, waiting for the coming of our Lord Jesus Christ.

Such have been the themes of my teaching, and the aims of my ministry; and ye must judge, as in the presence of Him who will judge you, whether they have been according to the mind of God. I know, and confess with shame and sorrow of heart, in what weakness I have been amongst you, and how many shortcomings and negligences have hindered the fruitfulness of my labors. But such as they have been, their record is with God, who will indeed judge us, but will also forgive the repenting.

You know that I leave you, not as a self-willed breaker of bonds, not as a seeker after fame or emoluments, not as weary of the quiet course of a pastoral life, not as unthankful for your many tokens of love, not as a self-righteous separatist from the churches in the bosom of which the Lord hath blessed me hitherto; but in obedience to His will. He has called me, in a way that I clearly recognize as His, to serve Him in that work of restoring His Church by which He is making ready for the marriage of the Lamb, and the glory of the kingdom that shall follow. It is a work for the blessing of all, and I give myself to it with joy, knowing that you will be blessed in my faithfulness, and through my sacrifice. When the stronghold of an enemy is to be stormed, and a breach opened in the walls for the army to enter in, the perilous work is committed to a few who are willing to lay down their lives in the fore-front of the battle, that all may win the victory. Such a work the Lord is now giving to the willing-hearted, who see the thickening dangers of the fiery fight, and know the end to be at

hand; that by being witnesses for God against the transgressions of His people; bearing the burden of the common desolation, and being broken with penitence for the universal failure of the Church; by continually presenting unto Him supplications, prayers, and intercessions in behalf of all men, and especially that Jesus would come to the deliverance of the weary and travailing creation; and by yielding themselves up to the cleansing of His restored ordinances; they may hasten His kingdom, and bring in that salvation for which even the Church, which hath the first-fruits of the Spirit, doth ever groan. And I rejoice in the assurance that many who cannot now discern the way of their Lord, but count it foolishness, will yet be blessed through the effectual intercessions going up from His rebuilded altar.

And yet, dear brethren, though I feel all confidence that I am doing the will of God, it is not without many pangs of heart that this bond is broken. The years of my residence with you, though not without burdens and sorrows, have flowed peacefully, and I have ever been helped by your affection. If my ministry has been a blessing to any of you, in leading you into the knowledge of God, in comforting your sorrowing hearts, in quickening in you holy desires and affections, and in making the heavenly hope more bright along your pathway, I am thankful; and I do earnestly pray that the good seed that has been sown, in much weakness and with many tears, may yet spring up and bring forth a plentiful harvest in the salvation of many who shall be my crown of rejoicing in the day of the Lord. And as I shall speak to you no more in the pastor's place, let me once again bear to you the message of your God. Once more let me invite the disobedient and unthankful wanderer to return ashamed and penitent to his Father's house; to leave the strange land where he must assuredly perish,

and go back to find the outstretched arms, and the open door, and the robe to cover his nakedness. Let me whisper in your ears of the love that imputeth not iniquity, that is long-suffering and kind, that hath put away all your sins through the blood of Jesus, and beseech you to yield yourselves to it, and be saved.

Let me remind you, my children of the flock, whom the Lord hath adopted and sealed in holy Baptism, of the great work He hath done for you in making you fellow-heirs with His own dear Son, in separating you from the world that lieth in wickedness, and giving you a place in His own household, where is bread enough and to spare. Let your faith give a joyful response to your adoption, and walk as His dear children, grieving not the Spirit whom He hath given you, but growing evermore into the life and joy and fulness of your Head.

And to you all, and especially to the heads of the households of the congregation, let me say, in the words of Paul the prisoner of the Lord, and as one who has long borne the captivity of the Church with you, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace." Remember that you are called to a continual denial of yourselves, to the painful crucifixion of the flesh that lusts to break out in hatred, variance, emulations, wrath, strife, envyings; and so present your bodies continually a living sacrifice unto God; that ye be "kindly affectionate one to another with brotherly love; in honor preferring one another." Do all things in Christ's Name, and for His sake; bear the desolateness and sorrow in which you may feel yourselves to be left, as He bore a darker desolateness and a heavier sorrow; and forget not the Church which He purchased with His own precious blood. Take

pleasure in the stones and dust of Zion, and do what in you lies to strengthen the things that remain and are ready to die, and to make ready the way for the Lord's appearing. And oh, desire that ye may be visited and lifted up and receive of the fulness of His heavenly gifts, and so be of that glorious company of the sealed ones, whom the Lord is now gathering to be the first-fruits of the redeemed creation unto God and the Lamb.

Soon, very soon, shall this world, and the fashion of it, have passed away, and the kingdom be revealed which standeth forever. Soon, very soon, shall the sleeping saints over whom the Lord watcheth, and among them the dear ones—yours and mine—whom we together have buried out of our sight, come to us again, to go down into death no more. Let us therefore walk as those whose citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, that God may grant us all the joy of a reunion then.

3.—ADDRESS GIVEN ON THE SIXTIETH ANNIVERSARY OF HIS ORDINATION

By William Watson Andrews

DELIVERED AT THE CONGREGATIONAL CHURCH, KENT, CONN., MAY 27, 1894

I HAVE a fourfold reason for being with you to-day: First, to express my thankfulness to God for setting me here as your pastor in the freshness of my youth, and for enabling me to minister to you for fifteen years of (for the most part) vigorous and hopeful manhood, and my thankfulness to you for your patience with me in my shortcomings, and your generous sympathy with me in one long illness. Second, to show my love for you, which has not been weakened by the lapse of five and forty years. Third, to restate the great truths about Christ, and His Church, and His kingdom, which were the themes of my preaching. And fourth, to express my longings for you in the present disturbed and perilous condition of Christendom, that you may be awake to the crisis, and be prepared for the glory of the coming kingdom.

I graduated at Yale College, September, 1831, where I had for a classmate, with many other able and excellent men, the late President Porter, who was also my

neighbor as pastor of the church in New Milford from 1836 to 1843, and with whom I kept up an affectionate friendship to the end. My circumstances, as the son of a poor New England minister, made it necessary that I should teach after leaving college; and the two following years I taught in Virginia, and in Washington and Cornwall in this county.

During my last year in college a mighty spiritual movement swept over our country and other countries, and many of my classmates then entered earnestly upon a religious life, most of whom chose for their profession the Christian ministry. It was then that for the first time I made a public profession of religion; or, as I should now express it, renewed the vows of my baptism, and was received to the communion of the Lord's Supper. I then relinquished my purpose of studying law, and dedicated myself to the service of Christ in His Church. As I could not command time nor money for a regular course in a theological school, I put myself, while teaching, under the general direction of one of the ministers of the neighborhood, as was the custom in the old New England days (in this instance my father), and read theology with him.

In September, 1833, I was licensed to preach by the Litchfield North Association at Norfolk in this county, and immediately began my work, though continuing to teach through the following winter. One advantage I received from my want of theological training in the regular schools, was, that my studies and preaching were more *Biblical* than they otherwise would have been. I searched the Scriptures, not so much to find proof-texts to support a certain system of doctrine, *e. g.*, the old New England Calvinism, as to learn from them what God had revealed to men, especially about His work of redemption in our Lord Jesus Christ. I made Him the

centre of my work in the study and the pulpit. The first sermon I preached after my licensure was in the neighboring parish of Ellsworth, from the words of St. Peter about "the sufferings of Christ, and the glory that should follow" (1 Peter i. 11). That struck the key-note of all that has followed in my public ministry. To know and to set forth Him who redeemed the world by His incarnation, and humiliation unto death, and then by giving to our nature the glory of the resurrection, which glory His Church is to share with Him when He comes again, — this was my aim from the beginning, and gave the direction to my whole ministerial life.

I was first invited to preach at New Hartford, and soon afterwards at Kent; and I well remember my first ministry amongst you at the funeral of Miss Jane Mills, oldest daughter of John Mills, Esq., then one of the deacons of the church, — a lady held in highest love and honor for her abundant Christian labors. The rooms of that spacious house were crowded with sympathizing friends; and I began my work amongst you as a comforter of the sorrowing by opening to them the treasures of God's love and pity. To this my heart was ever drawn, not so much to denounce His judgments on His enemies, or to unravel the intricacies of theological strife, as to show the depths of His love for us as seen in the Lamb of God, who first took away the sin of the world on His cross, and then overcame the power of death for us in His resurrection.

I was called at the same time by the churches in New Hartford and Kent to become their pastor, and acting on the advice of my father, as well as from the drawings of my own heart, I cast in my lot with you. Kent had been without a pastor for five years: ever since the dismissal of my honored predecessor, Dr. Laurens P. Hickok; and I was the first on whom the church and

congregation had been able to unite. This seemed to be an indication from God that He would have me take the long-vacant place and do here the pastor's work. Besides, I was drawn by the secluded beauty of this valley, with its sheltering hills and overhanging mountains, its many smaller valleys running into each other in their winding courses; and the river, full of life and joy, washing the feet of the hills, or lighting up the meadows with its silvery brightness. It seemed a fit spot for quiet study and the pastor's life, shut out as it was from the noise and bustle of the world, and inviting to devout meditation and communion with the Creator of all this beauty of rugged mountain, and rushing river, and hillsides sloping upward to the sky, and musical waterfalls filling the hidden glens with their melody.

And so I came to Kent, and on the 21st of May, 1834, I was ordained your pastor by the North Consociation of Litchfield County. Few are left to-day who were present at the solemn services.[1] My father, who preached the ordination sermon from St. Paul's words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15); the Rev. Mr. Perry, of Sharon, who, if I remember right, made the ordaining prayer; the Rev. Hart Talcott, of Warren, one of the saintliest and most lovable of men, and of most excellent gifts as a preacher, and who gave one of the addresses to the flock or to the pastor; Mr. Lathrop, of Salisbury; Mr. Eldridge, of Norfolk; Mr. Smith, of North Cornwall (a native of Kent); Mr. Gridley, of Ellsworth; Mr. Cowles, of North Canaan; and Mr. Prentice, of South Canaan; and Dr. Hickok, then of Litchfield, who, though not a member

[1] Among the very few living and present on this anniversary was the Rev. Dr. Birdseye G. Northrup, who grew up under my pastoral care. (He has since died, after a long and useful life.)

of the Consociation, was present from his interest in Kent,— all have long since rested from their labors, and I alone remain to make grateful mention of them to-day for their offices of love in giving me to you, and you to me, in the holy ties which bind to each other the pastor and the flock.

I well remember the solemnity of that day's services. I believed in the Christian ministry as of God, and I desired and expected to receive a spiritual blessing by the "laying on of the hands of the Presbytery": those ministers who had already been ordained according to the custom of the Congregational churches of Connecticut. And I never doubted that I did receive the gift of the Holy Ghost at that time, and in that service, for the work whereunto I was then set apart: the double work of feeding the flock of Christ and expounding the oracles of God. I have learned since then to value still more highly the ordinances and rites instituted by Christ in His Church; but I rejoice that I entered on my ministry here in faith that the Holy Ghost was then ministered to me by the hands of His servants, and that to me was fulfilled in some degree the word of Paul to Timothy, of "the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. i. 6, 7).

And so I began my ministry amongst you, now sixty years ago. And I am reminded, and we all must be struck with their appropriateness, of the words of the Preacher, "One generation passeth away, and another generation cometh; but the earth abideth forever" (Eccl. i. 4). The same mountains stand firm to-day in their rocky fastnesses; the same hillsides are pastured by flocks and herds; the same meadows are clothed with the greenness of the spring; and the same river here rushes

and roars in its rapids, and there sleeps in its quiet pools; but all else how changed! Almost two generations have come and gone since the Great Shepherd committed to me the care of His flock in Kent. Those that were then children have become old; the middle-aged of that day have passed away, and their places know them no more. And the old men who then welcomed me to heal the wounds of a sorely divided church, have long been resting in their graves. Whole families have become extinct by death or by removal; names and families are no longer, or scarcely, associated with the living, as Mills, and Raymond, and Beach, and Pratt, and Bordwell, and Comstock, and Fuller, and Smith, and many more. A single representative sometimes remains where large families then flourished. The deacons whom I found at the head of the flock, Lewis and John Mills, have long since fallen asleep; and the three who were set in the office during my ministry, Barnum, Berry, and Ashbell Fuller, are no longer amongst the living.

And yet to my memory and my heart it is the old Kent still. The ties then formed no lapse of years, no ravages of death, can sever. The memories associated with it are too precious to fade away. All its mountains I have traversed, by day and by night, to seek out the wandering, to give light and peace to the sick, and to comfort the sorrowing. In all its schoolhouses I have taught the people of the several districts; and, as a school visitor, I caused to be printed on a little sheet the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, and gave them to the children for weekly study, and to be examined upon at a subsequent visitation. Nor was I ever blamed for this mingling of religious with secular instruction.

There was a simplicity of faith and a reverential spirit in the people which drew my heart to them, and made

my labors amongst them easy and delightful. There lingered much of the old respect for the ministries of Christ, and the ordinances of His Church, and of veneration for the Holy Scriptures; and if any of the flock were sometimes troubled, as no doubt they were, by teachings that went beyond the low-water mark of Christian doctrine, and lifted them into fields of thought to which they had not been accustomed, I always found that by holding before me, and as it were hiding myself behind, the plain words of the Bible, they were, if not fully satisfied, at least hushed into silence.

And so my ministry passed in great harmony, and with no rending of visible unity. There were no factions or parties in the church. I honored specially the deacons, and sought to lift them up into their true place as active helpers of the pastor, standing between him and the flock to bring to him knowledge both of their temporal and spiritual wants, acquired by them in their more familiar intercourse with the people in the daily business of life. For a number of years we met regularly at each other's houses to take counsel about the affairs of the church; and their wives were often with us, as a kind of *deaconesses*, to aid us in caring for the poor and sick of the flock. This was the longest step I ever took in the direction of (so-called) *Woman's Rights*.

My labors were once interrupted by a severe and protracted trouble of the throat, which utterly disabled me from preaching for a year and a half. In May, 1842, I broke down through the failure of my voice, much to my surprise as well as sorrow, for I had thought it equal to all demands which my public labors could make upon it, and had used it without stint. The following summer, and autumn, and winter were a time of sore trial, though I was able to fulfil many pastoral labors. But my brethren in the ministry were kind, and volunteered

their help; and the people were patient, and bore their deprivations with cheerfulness. Neither of us spoke of breaking the pastoral bond, which almost ten years of harmony had made very strong, but we waited together, hoping for my recovery.

I had long been interested (indeed, from the ending of my college life) in a spiritual movement in Scotland and England, which claimed to be a revival of the gifts of the Holy Ghost as in the beginning of the Church, and a restoring of its original ministries, to prepare the way for the second coming of our Lord Jesus Christ; and as I was wholly disabled from preaching, I took the opportunity of visiting those countries for the double purpose of regaining my health and of learning from personal observation what the fruits of the movement had been. So in March, 1843, I left my family and flock, and sailed for England in one of the famous packet-ships of that day. It was a bold undertaking, and I look back upon it now with wonder that I had courage to face the difficulties, and with thankfulness that God enabled me to surmount them, and brought me back in the following October with greatly improved health, and with my faith confirmed that He was beginning to fulfil to His Church His promises, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel ii. 28); and "I will restore thy judges as at the first, and thy counsellors as at the beginning" (Isaiah i. 26). But it was no divisive or sectarian work, and I returned to my flock to resume my pastoral labors as before, introducing no changes, but seeking to give greater fulness of life and light to my preaching, and greater power of edification to our sacraments and worship. And I wish here to express my gratitude to the people who waited so patiently for my recovery, and my admiration of the wisdom, and fidelity, and sweet endurance of the beloved

wife, now sleeping amongst you in the Lord, upon whom rested in my absence, in no small degree, the burden of the flock as well as of her family; for she carried on wholly the correspondence necessary to provide for the supply of the pulpit.

And what were the great themes of my ministry during those fifteen years? Nothing less, and nothing more, than the old Christian faith. I preached to you, and to your fathers, the fulness of the doctrine of Christ, according to the measure of my gift. I could say with Paul, "I determined not to know anything among you save Jesus Christ, and Him crucified"; Christ, the only begotten Son of God, dwelling eternally in the Father's bosom, the Second Person in the adorable Godhead; Christ, made very man by His birth of a human mother, the Virgin Mary, through the supernatural working of the Holy Ghost; Christ, who died upon the cross after a life of spotless obedience, that He might be the Lamb of God, who taketh away the sin of the world; and Christ risen from the dead in the body in which He was crucified, in which He ascended also to the right hand of God, thus redeeming manhood from the curse and power of death, and exalting it into the very glory of the eternal throne. This was the substance of my preaching. And this is the old Christianity, believed in by the Church in all ages, and embodied in all her creeds of the greatest authority. And it can never cease to be true. What was true of Him eighteen centuries ago is true to-day, and will be true to-morrow, and evermore: "Jesus Christ, the same yesterday, to-day, and forever."

I did, indeed, dwell with strong emphasis on the true humanity of our Lord, as one with us by the ties of a common nature, so that He could enter into all our experiences of temptation, and trial, and sorrow, and know how to sympathize with us, and intercede for us. He

became one with us in our ruin, that we might become one with Him in the glory into which He exalted our fallen nature. It has been too common in New England to stop at His cross, so precious has been the doctrine of forgiveness through His blood; but He did not stop there, and I called on you to follow Him coming forth from the grave *as man* in the same nature in which He was born into the world, but transfigured in His resurrection. His body was then pervaded and energized by a new life which death cannot touch, and in it He ascended into heaven. Man then, for the first time, sat in the Father's throne and stood at the heavenly altar. He came forth as God; He returned also as Man, and in manhood was made King and Priest to rule and bless the whole creation of God.

Nor was this all the message which God sent me to bear to you. For the work of Christ is not yet ended. There remains still a mighty step for our risen and glorified Lord to take. He was not permitted to remain on the earth but forty days after His resurrection, and He went away leaving it as full of sin and misery as He found it. He left Satan, the great enemy of God and man, to go about in it tempting men to their ruin, and death and the grave to continue their murderous work of swallowing up in swift succession all the generations of the living. But these conflicts, and sufferings, and abominations of wickedness are not to last forever. The Church, which is the wife elect of the Lamb, He has been gathering out of the world these many centuries, and the marriage is yet to come, when the glorified Bridegroom shall take to Himself His glorified bride, and with her rule and bless the earth. Then He will cast out the foul spirits who have oppressed and defiled it, and loosen the bands of the grave, and shed through all lands the joy of His presence and the glory of His throne. And I did

not feel that I had fully delivered my message, and unfolded to you in its length and breadth, and depth and height, the mystery of Christ, without telling you of His coming again, according to His promise, to establish His kingdom of righteousness and peace over all the earth.

And I was wont to speak to you, also, of the Church as a Divine institution, having God, not man, for its builder, and Christ, not man, for its Head, furnished with sacraments and ministries of His appointment by which He would convey spiritual blessings to all who believed in Him; filled with a heavenly life; brought into the closest unity with Christ as "members of His body, of His flesh, and of His bones"; and called to the highest honor which any creatures can attain, even beyond that of the cherubim and the seraphim; for they are ministering spirits, mighty servants of God and of Christ, sent forth to minister for us who shall be *heirs* of salvation (Heb. i. 14).

These, brethren, dearly beloved, were the chief themes of my ministry during the years in which I labored amongst you; and they have been my themes in all the years that have followed, and will be as long as I have a voice to speak of Christ, our Redeemer. And why, you may ask me, did you not continue to teach them to us? Why did you break the holy bond which held you and us together, and give up the care of a flock which you loved so well? It was not because I had ceased to love you, or doubted your love for me; nor was it because I was ambitious of a wider field, where I could be more in the world's eye; nor because I wanted better opportunities for the education of my children, or a larger salary to make provision for my family. None of these reasons influenced me. I was satisfied with the work given me to do, and felt that its responsibilities were all that I wished to bear. My intercourse with my brethren in the

ministry was in all respects agreeable and edifying. The ministers of the neighborhood were wont to hold monthly meetings at each other's houses, assembling on the Tuesday for dinner, holding public services in the afternoon or evening for the benefit of the people, and giving the rest of the time till the middle of the following day to the reading and examination of the Scriptures, and the discussion of subjects related to our work as Christ's ministers. One of those neighboring pastors, whom many of you will remember, the Rev. Dr. Reid, of Salisbury, a very intimate and dear friend, was one of the most impressive preachers I ever heard. It was an inspiration to listen to him. Intercourse with him was always refreshing and uplifting, and one of the regrets at leaving Kent was that I should thus lose the society of brethren whom I held so dear.

But there have ever been times in the history of the Church, Jewish and Christian, when God's servants have been called on by Him to make sacrifices for His cause; foregoing their own pleasure and advantage for the sake of helping Him in some new step He was taking in His work of redemption. It was a Divine call which led Abram to forsake his kindred and his father's home, and to become a pilgrim and a stranger in a land which all his life long he should not inherit, with the promise of a Seed in whom all the families of the earth should be blessed. It was a Divine call which led Moses to give up the royal prospects of Pharaoh's court, and afterwards his tranquil shepherd's life, and his wife and children, in the land of Midian, that he might be God's instrument in delivering the chosen nation from the house of bondage. And greatest of all, and beyond compare, was the sacrifice of our Lord and Saviour Jesus Christ, who, in obedience to a Divine commandment, and yet out of the fulness of his heart of love, "being rich, for our sakes

became poor, that we, through His poverty, might become rich." And so, following His example, multitudes in every age have given up for Christ's sake houses and lands, and the ties of family, and the blessings of civilized life, to carry the Gospel to the ignorant and the perishing.

I have already spoken of my early hope of the Lord's return to the earth to finish His work of redemption, and of my faith that He had begun to restore those gifts and ministries which He gave at the first, to make His Church ready for His coming. Such were my faith and hope during all the years of my ministry amongst you; but I saw in this no reason why I should not become and continue to be your pastor. The restoration of apostles and prophets did not, of itself, make this my work unlawful. They were restored for the blessing of the whole Church, and I used the light I received from them for the more full instruction of my flock in the doctrine of Christ. But after some years, in which I had fully shown my attachment to the church of my fathers, I was asked if I were willing to take part in a special work they were doing, which was necessary to be done before the Lord's return, and which I could not do simply as a Congregational minister, for it was outside of and beyond Congregationalism, and Episcopacy as well, and every other ecclesiastical system of the time. Had I been a minister in any of the other divisions of the Church I should have done what I did, not as condemning any, but because God was beginning a work which none of them claimed to be doing, or was able to do. A few words of explanation will, I think, make this plain to you. Our Lord, in His parables, illustrates the history of Christianity by the figure of a field in which He sows good seed, and the enemy sows tares. Both are to grow together till the harvest, when the separation will take place, and the

children of the kingdom will be gathered into the garner of the great Husbandman, while the tares will be destroyed (Matt. xiii. 37–43). "The harvest," He says, "is the end of the world" (the age, present dispensation, or order of things); and then the whole company of the faithful will "shine forth as the sun in the kingdom of their Father." This is the time of the resurrection, at the Lord's return. So far all is plain.

But God commanded the Jews that before they reaped the harvest, a sheaf of the first ripe stalks should be taken out of the field and carried into the tabernacle, or temple, as an offering to Him to sanctify the harvest (Lev. xxiii. 10, 11). Till this was done no sickle could be put into the field. It was one sheaf for the whole land, not one from every man's barn. The priest gathered it from the neighborhood of Jerusalem (after the building of the temple), as a representative act for the nation. We should naturally expect that the same law would hold good in the spiritual harvest, and that a small company would first be made ready for the Lord, and be taken to meet Him, before the innumerable multitude that is to form the harvest. And although nothing is said of it in the parable, yet we find in the Revelation of St. John, mention of a company standing with the Lamb on Mount Zion, numbered 144,000, who are called "*a first-fruit unto God and the Lamb.*" And in the same chapter, a few verses later, the *reaping of the harvest* is described (Rev. xiv. 1–6, and 14–16).

Both these companies are Christians; both will have their places in the kingdom of God as members of the one Church of Christ, the difference being that the smaller company is first ready, and first caught away to meet the returning Lord. The first-fruits are not a different kind of grain from the harvest, but a part of the same grain ripened earlier than the rest. If a very dear friend were

coming to visit you, you would select the first ripe fruit from your orchard and garden to set before him; not thereby condemning the rest as worthless, but rejoicing that it too would ripen in its season.

So the purpose of God is to save His whole Church, not an insignificant part of it,—a mere 144,000,—but all who receive His message of forgiveness, and follow His Son in obedience of life. The preparing of His first-fruits is a step toward the reaping of the harvest. And those who help Him in this work are hastening the deliverance and blessing of the whole Church, and, ultimately, of the whole groaning creation. For the Church, of which His Son is the all-glorious and all-powerful Head, is to be His instrument for the salvation of all the families of the earth: first, of the chosen tribes of Israel; and then, through their agency, also of all nations and tongues in all lands, excepting only those who refuse to be saved. And this was the work for which I gave up all that was dearest to me in this world,—the joy of feeding the flock of God to which I had been wedded in my youth, and the blessings of household life; for my home was necessarily broken up when I left you, and the burden of a desolate life was laid upon me for many years.

And if you ask me who these first-fruits are, and wherein they are unlike their brethren, I answer that they are Christians after the order of Paul, rejoicing in the same hope of the Lord's speedy return which comforted him in his tribulations, and possessing (by the gift of God) the same manifestations of the Spirit, and the same ministries of Christ, which he describes so fully in his Epistles (1 Cor. xii.; Eph. iv. 1–16). Apostles and prophets, a crown of glory to the early Church, have been restored, and a new light has been thrown upon our pathway in these last days. So far as they have been received, they have recovered the true order of the

Lord's house, and made His worship to be in the beauty of holiness, gathering into unity the most precious things in the forms of worship of all Christian bodies throughout the world. They hold the fulness of the Christian faith, and through the supernatural manifestations of the Holy Ghost, his presence as the *Comforter* has become a living reality. They hold all Christians as brethren, recognizing the one baptism in whatever form it be administered, whether by sprinkling, or pouring, or immersion, or whether in infancy or adult age, provided it be with water in the name of the Holy Trinity; and they pray continually for the whole Church, confessing the sins of all, and seeking the blessing of all, especially the great deliverance of the resurrection, and the glory that is to follow.

Such, dear brethren, are the first-fruits; not another sect striving for worldly power and influence, and waging war with all who differ from them, but a company who are first to hear and respond to the midnight cry, "Behold, the Bridegroom cometh; go ye out to meet Him"; and who, being loosened from all sectarian bonds, and brought under special Divine guidance, are enabled to "follow the Lamb whithersoever He goeth." It was to this company that I was joined when I left you, and with it I have remained in communion as a fellow-worker these five and forty years; first as the pastor of a small congregation in St. Lawrence County, N. Y., but afterwards, and mainly, as an evangelist in many parts of our own country and in Canada; while I have visited other lands, also, and have preached in some of the principal cities of England and Scotland.

And so, brethren, you have the story of my public life in its main outlines, and know what have been the aims of my ministry since we parted with mutual affection. Do you ask me whether I have not been disappointed in

the fruits of my labors, and in the results of the religious movement to which my life has been dedicated? I answer, Yes; as the Lord was disappointed when He wept over Jerusalem, and said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"; and as He spake in Isaiah, "Behold, I have labored in vain, and spent my strength for naught, and in vain." I have been disappointed that He has been pleased so long to delay His coming, although I never professed to know when the time would be. I have been disappointed that the hope of His coming has been welcomed by so few; and that the gifts of His Spirit, with which He would adorn His bride, have been so little desired. And I take shame and confusion of face to myself, that, from my own shortcomings, my labors have been so unfruitful, without bating one jot of heart and hope, or being shaken in the smallest degree in the faith that we are come to the time of the end, that God is about to send His Son from heaven, and that He is surely and steadily, though it may seem slowly to us, preparing His way.

But these past years have not brought disappointment only. There has been a double growth in this work of making ready the sheaf of first-fruits; a growth without, and a growth within. The number of churches and congregations has greatly increased, and they are found now in most of the Protestant, and some of the Roman Catholic countries of Europe; and there has been an inward spiritual advancement in the knowledge of Christ, in the power of holy worship, and in weanedness from the world, and transformation into the heavenly mind. How soon the last stalk may be added to the sheaf is known only to God, but the work of gathering goes on without interruption, and will go on to the end.

And surely no thoughtful Christian can doubt that we

are living in most perilous times, and that the world is moving on with ever-increasing and terrible swiftness to the great crisis of its history. Our Lord foretold that before His coming there should be "distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 25, 26); and what a succession of revolutions and fierce and bloody wars, involving the mightiest nations, have we not seen within less than the half century! The overturnings of '48 and '49, in which the Pope was compelled to flee from Rome; Louis Philippe, the King of the French, from Paris; and the Emperor of Austria, from Vienna, with insurrections and barricades in almost every capital of Europe; the war in the Crimea, shortly after, between Russia on the one hand and France and England on the other, ending in the humbling of the mighty Colossus of the North; the revolt of the Sepoys in India in 1857, marked by fearful atrocities, and bringing the dominion of England to the very verge of ruin; the struggle in Italy about the same time, in which Austria was despoiled of her Italian possessions, opening the way for the loss of the temporal power of the Pope; our own tremendous Civil War, almost without a parallel for the gigantic scale on which it was carried on, and the enormous waste of blood and treasure, ending in the overthrow of slavery—a blessed consummation, but a revolution of the whole structure of society in our Southern States; a short, sharp fight between Austria and Prussia a year or two later, ending in the complete discomfiture of the former; and the conflict a few years later between France and Germany, bringing upon Louis Napoleon the loss of his empire, the overthrow of his dynasty, and the utter humiliation of his country: what a catalogue of terrible and devastating conflicts is this! Surely there has been

in our day, as perhaps never before, "distress of nations with perplexity." But the Lord follows this dark description with a word of hope: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh,"—a promise to the first-fruits of a way of escape that shall be opened to them before the distress reaches its consummation.

But you will remind me that there is another and very different feature of our times, which it would not be fair to overlook; viz., the wonderful growth of the Christian nations in material power and prosperity, through the discoveries of science and mechanical inventions. These sixty years have seen, not only steamships ploughing the ocean, and winning a great mastery over its winds and waves, and railroads bringing into close and easy connection cities and countries which it once took long and painful journeys to reach, but the telegraph and the telephone, carrying our messages across the sea, and enabling us to talk to far-distant friends, as it were, face to face. And how has the face of the earth been changed by the skilful labors of man, and beauty and fruitfulness made to abound where all was barren and unsightly! In many lands the wilderness has literally been made to bud and blossom as the rose.

Yes, this is most true, and there is nothing unlawful in this use of the powers of nature for the advantage of mankind. Man was placed in the earth to subdue it, to cultivate its fields, to bridge its rivers, to drain its marshes, to tunnel its mountains, to dig silver and gold out of its bowels, and in all ways to tame it and beautify it to the utmost of his power. The snare lies in thinking that he can thus get rid of the curse, and bring back the long-lost paradise. In spite of all that man can do, the earth will still be full of disorder and evil; disease will ravage it, death will triumph in it, storms will sweep over it with

resistless fury, frost will blight its growing fruits, the lightnings of heaven will smite it, earthquakes will shatter it and level its palaces and temples to the dust, and volcanoes will be as the open mouths of hell, vomiting forth the flaming lava to cover its fruitful fields.

We are never to forget that these disorders of the earth are the fruit of sin, whether in angels or men; and that He who created it and blotted out its sin by His blood, and took His body from the power of the grave, alone can bring into it order and peace. Man can mitigate the curse, but he cannot remove it. He can guide, in some measure, the forces of nature, but he cannot bring them under his control. He cannot say to the lightning, Break not forth from the cloud; nor to the wind and waves, Be still. He who taught us to pray, "Thy kingdom come, Thy will be done on earth, even as it is done in heaven," and He alone, can bring into the laws and forces of the earth the harmonies of heaven; and this He will do when He comes in His glory to finish His redemptive work. There are promises reaching into the future which cannot be fulfilled by man. There are evils inwrought into the very structure of humanity, and into the constitution of nature, which no merely human power or skill can remove. Man has had his trial for six thousand years, and has failed. Our only hope lies in Him who was promised to bruise the serpent's head, and thus to deliver the earth and man from the awful burden under which they have been for long ages groaning.

And we should expect His coming to be preceded by wonderful movements, both for good and for evil. The wheat and the tares are both to ripen for the harvest. And so we find these last sixty years to have been a time of unprecedented religious activity. The command of our Lord to preach the Gospel to all nations has been obeyed with freshly awakened zeal. Many countries

have heard the glad tidings for the first time, and thousands upon thousands of converts have been brought out of heathenism into the Church of Christ. Our own country has been traversed by faithful, devoted men and women from ocean to ocean, and from North to South. The freedmen have been sought out, and schools and colleges established amongst them; the poor whites have been visited amongst the mountains of the South; the slums of our cities have been explored; and we might almost say that a new era of philanthropy had dawned upon the world.

But the tares were to ripen along with the wheat. And so we find it now. Even philanthropy is turned into a curse. We cannot be blind to the growing discontent amongst the laboring classes all over the world, and their disposition to rise up against the laws and institutions of society. They are clamoring for the abolition of all inequalities of property, and of all social distinctions; and a spirit of bitter hatred is taking possession of multitudes, leading to strikes, and insurrections, and deeds of violence. They say they want the kingdom here and now on the earth as it is, or as man can make it, not in some distant heaven; and now, not after death, when their bodies are crumbled in the grave, and they can get no more good out of them. They will not be put off with a far-off paradise; they do not want a Christianity which does not promise them the good things of this life; and they scoff at the Church because she does not transform herself into a society for almsgiving, and leave the doctrine of Christ out of sight.

And, alas! in too many quarters the Church is yielding to this temptation, and forgetting her heavenly calling as a Divine witness to the crucified and glorified Saviour of the world. She gives the loaves and fishes which men are hungering for, but keeps back the story of the

cross and of the resurrection. And she is in danger of sinking down into a mere worldly institution, aiming to make the present life more comfortable, instead of preparing for "the new heavens and the new earth, wherein dwelleth righteousness."

In many other ways, also, is the decay of the old Christian faith apparent. There is great increase of intellectual activity, and men are exploring, as never before, the laws of the heavens and of the earth, the secrets of the past, and everything that can be searched into. Nothing is too sacred for investigation, and this without reverence and holy fear. The Bible is put on a level with other books, as if it were the product of man's intellect, and not a revelation from God, requiring for its comprehension the illumination of the Holy Ghost, by whose inspiration it was given. The consequence is that truth is slightingly spoken of under the name of *dogma;* and it is fast coming to be thought that what a man believes about God, and how he worships Him, are of little account, provided he behaves himself well to his neighbor. The age is breaking with the past, and casting away its worn-out creeds and institutions. Man feels that he has outgrown his minority, that he is come of age, and that it is time to be setting up for himself; time to put away childish things,— those which pleased and satisfied the childhood of the world,— and rise up into the dignity and independence of manhood. In many hearts the thought is growing that God has had His day, and that it is man's turn now. We know that this is the drift of opinion amongst the intellectual classes, from whom it gradually filters down to the masses; and that, if not arrested, the consummation will be, man his own creator, and deliverer, and judge. The most hopeless form of wickedness will be, humanity calling itself God, claiming His attributes, and sitting on His throne.

Closely connected with this drifting away from the old Christian faith, is the disposition to break down the distinctions of nature, as well as of society and the Church, and to reduce our life to a dead level of monotony. The beauty and blessedness of life grow out of the differences of sex, and age, and condition. Man and woman, husband and wife, father, mother, and child, form the family, which these very diversities fill with a deeper and purer joy. It is, indeed, impossible to introduce perfect equality and sameness into it, so deeply do these distinctions enter into the very structure of humanity; but the attempt to do it must produce discord and misery. The whole creation is full of differences, and it is this which gives to it its beauties and harmonies. The sun to rule the day, and the moon to rule the night; the air of heaven for us to breathe, the light of heaven to illumine our path, and the rain from heaven to quench our thirst,—how unlike they are to each other, and what different laws they obey! And every living thing consists of many parts, each of which has its own work to do, and not one of which can be dispensed with without injury to the whole.

Now, it is an evil mark of our time that the great distinctions in human society, from the family upwards, are becoming confused, and the Divine order established for mankind in danger of being overthrown. There is an unwillingness to submit to rule, and to acknowledge any authority as derived from God, which threatens a social, and spiritual, and political chaos. For if man shall undertake to make the world or the Church over again, without regard to Divine law, it must end in terrible failure. But let us rejoice, dear brethren, that beyond the present disorder, and any future triumph of wickedness, there rises up to the eye of faith a new creation, over which Christ shall reign with irresistible power, and perfect wisdom, and love; and let us seek to hasten it,

each one in his place, by fulfilling His will in the present darkness and troubles of the world, in patient hope and unwavering faith. Hold on a little longer, for the great Deliverer is drawing near. He has blessed you in the past, and He will bless you more abundantly in the time to come, if only you will be lifted up into the fulness of your heavenly calling, and will pour out your hearts in intercessions for the whole Church and for the world, which He has bought with His blood. He has not forgotten the earth which He made His birthplace and His battlefield, in which He fought for us unto the death, and won the victory. And He longs to revisit it, that He may expel all evil from it, and wipe away all tears, and bring down to it the joy and glory of heaven. Nor will He forget the holy ones, yours and mine, now resting, as to their bodies, in these hallowed graveyards, but will bring them with Him in the life and beauty of the immortal and incorruptible body, and we shall be separated no more forever. And may the blessings of His Spirit and providence be multiplied unto you more and more unto the end, preserving you amidst all the perils and snares of these evil days unto His heavenly kingdom; and unto you, beloved Brother, whom God has set to feed and guide this His flock, so that when the chief Shepherd shall appear to require them at your hand, you may receive a crown of glory that fadeth not away.

4. — EXTRACT FROM A DISCOURSE ON "CHRISTIAN NURTURE"

By William Watson Andrews

EPH. vi. 4.—"Bring them up in the nurture and admonition of the Lord."

The meaning of the Apostolic injunction I believe to be this: "Fathers, give unto your children, whom the Lord in Holy Baptism hath made the lambs of His flock, the nourishment and guidance of lambs. Do not treat them as wolves, and so provoke them to wrath,—but feed them with the sincere milk of the word, that they may grow thereby. Deal with them as children of God, not as children of the wicked one; that they be not discouraged, and become the prey of the enemy. Train them up as those to whom the Lord has given a name and a standing in His Church, that they may be faithful to it, and so receive the inheritance."

Christian nurture, concerning which the Apostle speaks, is not the mere instructing of children, any children, about religious truths and duties, nor the training of the baptized with the expectation that as the fruit of it they will afterwards be gathered into Christ's flock; but it is the rearing of those who are already Christ's, to the end that they may grow up into Him, be filled with His fulness, walk in His ways, and ever show forth the

life of Jesus that is in them. In the one case, we seek to prepare the ground for the after reception of the seed, should it please God to sow it; in the other, we seek to make the seed already planted germinate and bring forth fruit unto perfection. To train up children in the nurture of the Lord, supposes that the Lord has already made them His by some solemn and public transaction, known and real, which we can rest upon as the basis of our labors. Those to whom Paul wrote were Christians, in the communion of the visible Church; and their children, according to the law of the Church, had received baptism. I need not stop to prove that the seal of the Christian covenant ought to be applied to the children of the faithful, and that it was actually so applied in the primitive times. We know that the Jews were commanded to circumcise their young children, and so to bring them within the pale of the same covenant with themselves; and had Christ laid down a new law, shutting out children from the blessings of the new covenant, we should have had some mention of it. Such an innovation on His way of dealing with households, from the beginning of the world, would have disturbed men's minds, and there would have been some reference to it in the New Testament. Its almost utter silence on Infant Baptism, instead of being an argument against it, is a strong argument for it; for it shows that, as the old principle was still in force, there was no need of any allusion to the subject. And the oldest accounts show the practice of the Church, as far back as there is any trace of light, to have been the same as it is now, and has been for ages, amongst the vast majority of those who bear the Christian name. It is, then, of baptized children that the Apostle speaks when he charges that they should be brought up in the nurture of the Lord. And the nurture of the Lord, in which we are to bring

them up, is that nurture which belongs to such as are His; the training of His children by those methods which are fitted to form them after His likeness, and prepare them for the inheritance of His kingdom. . . .

Christian training, then, starts from the fact of an operation already done by God, wherein the child brought in faith to His sanctuary is by Him adopted, and made partaker of the life of His Son. It is the training of those who are taken out of the world, and placed in the Church; and its aim is to make them fruitful members of that holy company. It builds on the foundation which God has laid. It seeks to unfold that which He has given, and to call out into active exercise all the virtues and graces which should adorn every member of the Body of Christ. It looks that the child should "open upon the world a Christian," because God has already joined it unto His Son. It is the rearing of the babe of the Spirit, so that it may adorn its heavenly parentage. It is the educating of the heir that he may be rightly qualified for the rule of the kingdom. . . . This is the relation in which we stand to the little ones of Christ's flock. To us, as their parents, they owe the earthly life, which is defiled and accursed; but God, through the ministry of His Church, has given them the heavenly life, of which Christ is the fountain; and He commits them to us that we may bring them up as His sons and heirs, to be worthy of their high origin, and prepared for their ultimate destiny as kings and priests in His presence. This is the fact we are ever to keep in mind: that we receive them back from their baptism as God's and not ours; and that we are to deal with them as His offspring by a spiritual and heavenly birth.

Christian training divides itself into two parts: that prior to personal responsibility, and that subsequent to

it. In the one case, the child is acted on as an unconscious subject, much as the flower is acted on by the light and the dew; in the other, he co-operates with you as a free, responsible agent. What, then, is the nature of parental responsibility while the child lies in the unconsciousness of infancy, and the intellectual and moral powers are just struggling towards their development? It is no time for direct instruction, which the babe is not capable of comprehending; but it lies passive to surrounding influences, and receives a bias from them. And the Christian parent is to see to it that these influences be holy, in order that the good seed may grow, and the fallen nature be kept impotent in death. The atmosphere of the household should be such as to awaken the breathings of the hidden life.

As when the new-born babe, whose lungs refuse to play, is revived by the air that it breathes into its nostrils, so holy actings should be called forth in the little ones of God's family by the holiness around them. All that meets the eye or strikes upon the ear should savor of the love and pureness of heaven. Their infant faculties soon take notice of the looks and tones, and are impressible to them; and if holy peace and joy beam in the countenances on which they daily gaze, and the tenderness of holy love speak in the accents they continually hear, then are like emotions awakened in themselves. But if they are brought into contact with evil passions and unclean lusts, and their young eyes first rest on faces darkened and distorted by crime, and the earliest sounds they drink in are the harsh and brutal tones of malice and revenge, how can it be but that the wickedness of the flesh will be stirred up in them? Or, if it is a merely worldly atmosphere that surrounds them, in which nothing of the spiritual life is felt and seen, how can we look for the quickening of the Divine seed amidst

influences so chilling? Like awakens like, and the young lambs of Christ's flock have the evil nature, which they inherited, as ready to respond to sinful excitements as the new life is to start forth under the warmth of holy examples.

The first element, then, in Christian training, is to encompass the child in its passive unconsciousness with Christian influences. All that is said and done in its presence should have a holy savor. The father and mother are to it in Christ's stead, through whom He would deal with His little ones; and they should show forth the tenderness of love and the purity of the heavenly mind in every word and work. In the household, heaven should be brought down to earth. Everything should speak of the life Divine. The pollutions of the flesh should have no place in it. The little world surrounding the child should be a miniature of the Kingdom of Heaven. The light and peace and joy of God should pervade it. And thus should we look to see our children, in the first beginnings of their conscious existence, manifesting the grace of the Lord Jesus, and conformed to the image of His holiness as reflected in us. There can be no sufficient reason why their earliest actings should not be prompted by the Spirit of the Lord, and the life that has been given them unfold itself in child-like forms of piety. If John the Baptist leaped for joy in his mother's womb, and Jeremiah was sanctified before his birth, how much more should the babes of the Church, enriched with more blessed gifts, show the buddings of the heavenly grace!

Remember that the character of your children will receive its form and impress from your own, and that an influence for good or for evil is passing over, from you to them, while they yet lie in the helplessness of infancy. There is a silent power in the very presence of holiness.

What you are, your spiritual character manifesting itself in your daily life before their eyes, will not be without its effects. If you would have them begin to unfold the life of God from the cradle, you must yourselves be under the power of that life, and let its holy fragrance always fill your dwelling. Keep the old man crucified within yourselves, if you would not have it bud in them. Be yourselves dead unto the lusts of the flesh, and the vanities of the world, if you would have them uncontaminated by their pollutions. Do not think it a light matter what the spiritual atmosphere of your house is, even as to the babe upon its mother's breast. Let all that encompasses it speak of its Divine origin, and its heavenly destination, and sink with life-giving power into the depths of its yet unconscious spirit.

The next stage of Christian nurture is that which follows the development of understanding in the child, and the commencement of personal responsibility. There is a time when its spiritual faculties lie hidden, and as yet there is no dawning of the moral nature; and then all that can be done is through the silent and unnoticed influences of the household life. But at length the buddings of intelligence, and the actings of a responsible will, begin to be seen. From that time, the child must be addressed as the Lord's, a member of the household of faith, and an heir of the kingdom. It should be taught its standing as of the flock of Christ. It should be spoken to, not as if it were of the world, an alien, still lying under condemnation and wrath, but as a child and heir, as taken out of the natural and engrafted into the spiritual, as removed from under the curse and adopted into the family of God, where is reconciliation and peace and life eternal. The very earliest lesson to be taught it is its place in the fold of Jesus. If it is taught to regard itself as of the world, as a heathen,

standing outside of the blessings of the Christian covenant, why should we wonder if it should feel at liberty to act as such, and so the flesh, that has been buried in baptism, live again, and have range for its affections and lusts? It is by knowing that they are God's children that they feel confidence to approach Him. We must teach them that they *are* reconciled in Christ, and that God does not impute their trespasses unto them, because that in His mercy He has made them His own, blotting out their sins, and joining them unto His beloved Son; that, abiding in Him, they may be one with Him forever. They must know their standing as sons through a Divine act, and never be suffered to identify themselves with the world that lieth in the wicked one.

The radical error in the training of Christian children is the forgetting, and suffering them to forget, that they are Christians by a heavenly birth and adoption; and consequently the treating of them as if they were not the Lord's. We all need to be reminded of our high calling and sonship, which is a mystery addressed to faith, and liable to be forgotten amidst the pressure of the earthly life. We naturally seek to do that which becomes our position. Let our children, then, be ever addressed as being of the flock which the Lord Jesus has ransomed with His blood, separated from the world, defended by His ordinances, enriched with His gifts, and called to be partakers of His eternal glory. Let us not forget the grace of baptism, though it should long seem a hidden and inoperative thing. Let us remind them of the planting, that the fruit may appear. And it is in the continual remembrance of this, and on the basis of their true position before God, that the work of training them in His nurture and admonition must proceed. They must be taught in their earliest acting to do all that befits the little ones of the fold. As their faculties are awak-

ened and called into exercise, they must be directed and supplied with the food which the life of God that is in them craves for its nourishment. . . . With the increasing capacity for knowledge, the child should be taught the great actings of God as expressed in the creeds of the Church, and learn with distinct apprehension to say of the mysteries of His ways, "I believe."

5.—GENEALOGICAL NOTES

WILLIAM ANDREWS: emigrated 1635; one of twelve men chosen to do the "foundation work" of the church in New Haven, 1639.

Rev. William Andrews, sixth in descent from the emigrant; born Ellington, Conn., September 28, 1782; married Sarah Parkhill; died January 1, 1838. Pastor of Congregational churches in Windham, Danbury, and Cornwall, Conn. Seven children.

(1) William Watson, the subject of this biography; born Feb. 26, 1810; married (1st) Mary Anne Given, (2d) Elizabeth Byrne Williams; died October 17, 1897.

(2) Edward Warren; born July 15, 1811; married Mary Le Baron Gilbert; died September 2, 1895. Lawyer and clergyman; three years in the army; first pastor of Broadway Tabernacle Church (Congregational), New York.

(3) Sarah Parkhill; born Jan. 2, 1813; married Araunah Waterman Hyde; died Jan. 12, 1840.

(4) Israel Ward; born Jan. 3, 1815; married (1st) Sarah Hayes Clark, (2d) Marrianne Stuart Clark; died April 18, 1888. Thirty years President of Marietta College, Marietta, Ohio; published *Manual of the Constitution of the United States.*

(5) Samuel James; born July 31, 1817; married

Catharine Augusta Day. Lawyer and clergyman, Congregational and Catholic Apostolic; published *The Life of Our Lord*, and other works. Resides in Hartford, Conn.

(6) Timothy Langdon; born May 9, 1819; married (1st) Laura Amsden Childs, (2d) Mrs. Sarah Emeline (Taylor) White. Physician and journalist. Resides at Mt. Pleasant, Iowa.

(7) Ebenezer Baldwin; born April 29, 1821; married Catharine Frances Laflin; died Aug. 14, 1880. Clergyman, Congregational and Presbyterian; Professor of Natural Sciences at Marietta; two years in the army; on Ohio State Geological Survey; published *An Elementary Geology*.

Children of William Watson Andrews:

(1) William Given; married Caroline Caldwell Jenkins; rector of Christ Church (Protestant Episcopal), Guilford, Conn.

(2) Susan Van Wyck; died Dec. 2, 1874.

(3) James Watson; married Laura Hoppock Cotheal; died Sept. 21, 1880. Clerk. Two children: Susan Van Wyck—married Wesley Hamilton Benham, now (1900) rector of St. Luke's Church, St. Alban's, Vt.; and Henry Cotheal, graduate student in Yale University.

(4) Mary Williams; resides at Wethersfield.

(5) Charles McLean; married Evangeline Holcombe Walker. Professor of History at Bryn Mawr College, Bryn Mawr, Pa. Published *The Historical Development of Modern Europe*, etc. Two children: Ethel and John Williams.

(6) Elizabeth Parkhill; resides at Wethersfield.

6.—PUBLISHED WRITINGS OF W. W. ANDREWS

1837. The Relations of Law and of a Reverential Spirit to National Prosperity; oration before Phi Beta Kappa Society, Yale, Aug. 18, 1835. *Christian Spectator*, Sept., 1837.

1841. The Hebrew Commonwealth; oration before the Linonian Society, Yale, Aug. 17, 1841.

1846. The Rank of the Jewish Nation in the Kingdom of Christ; sermon preached New York, Jan. 25, 1846.

1847. The Miscellanies and Correspondence of Hon. John Cotton Smith, LL.D., with an eulogy pronounced before the Connecticut Historical Society, at New Haven, May 27, 1846.

1848. National Unity; *New Englander*, October, 1848.

1849. Sermon preached at Kent, Conn., on withdrawing from the Congregational Ministry, May, 1849.

1853. The True Constitution of the Church and its Restoration, with Appendix. Read to the North Association of Litchfield County, Conn., Sept. 28, 1853.

1856. The Work of the Church in America, and especially in the West; address before the Society of Inquiry, Marietta College, Ohio, July 28, 1855.

1856. Christ the Living One; sermon preached at the funeral of Mrs. Olive C. Fuller, Kent, Jan. 18, 1856.

1858. Testimony to All who Profess the Faith of Christ (anon.); in behalf of the churches gathered under the Apostles in the United States and Canada.

1863. Review of Mrs. Oliphant's "Life of Edward Irving"; *New Englander*, July and October, 1863. Reprinted in Scotland, 1864, and again in 1900.

1866. The Catholic Apostolic Church; *Bibliotheca Sacra*, January and April, 1866. Reprinted in England.

1866. Remarks on Dr. Bushnell's "Vicarious Sacrifice." Read before the Hartford Fourth Association, May 1, 1866, and published at its request.

1866. Divine Remedy for the Lawlessness of the Last Days; an address, London, 1866.

1867. Letter to Rev. W. C. Doane (now Bishop of Albany), on the True Marks of the Church.

1867. The Cycles of History, *Congregational Review*, October, 1867.

1868. Zion's Desolation and Zion's Hope; sermon preached (and printed) in Edinburgh.

1868. The End of All Things Is at Hand; sermon preached (and printed) in Edinburgh.

1872. Christ in the Book of Genesis; *American Church Review*, July, 1872.

1872. Sermon on The Verdict of the People, London, 1872.

1872. Sermon on Woman: Her True Place and Standing; Glasgow (translated into Swedish, 1876; reprinted in England ; also in Hartford, 1888).

1877. The Catholic Apostolic Church; in 1st volume of Schaff's *Creeds of Christendom.*

1878. Address at the Funeral of Rev. Adam Reid, D.D., of Salisbury, Conn.

1880. The Catholic Apostolic Church; in 2d volume of McClintock & Strong's *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature.*

1880. Address at the Funeral of Rev. Oliver Ellsworth Daggett, D.D., Hartford.

1882. The Glorious Ascension of our Lord and Saviour Jesus Christ; sermon preached (and printed) in Edinburgh.

1887. Address at the Funeral of Mrs. Eliza Forsyth, Hartford, Jan. 26, 1887.

1894. Address at the Sixtieth Anniversary of his Ordination, Kent, May 22, 1894.

1896. Early Recollections of Danbury. Printed in an Account of the Bi-Centennial of the First Congregational Church in Danbury, Conn.

Mr. Andrews often gave Homilies, some of which were printed in the *Pastoral Instruction*, a monthly periodical for the use of the Apostolic congregations. Among these were:

The Present and Abiding Humanity of our Lord.

The Two Advents of Christ; a Christmas Sermon.

A Christmas Homily.

Homily, All Saints.

Other Homilies are found in Nos. 25, 39, 54, 73, 87, 93, of the *Pastoral Instruction.*

In pursuance of his evangelistic work, he printed a tract—A Few Words to the Churches.

He wrote also many articles for the newspapers, the most of them for the *Times* and the *Courant* of Hartford. Of some of these mention has been made. A number were reprinted abroad. Of these were:

Martin Luther and Edward Irving, their Work and Testimony Compared.

An American View of the House of Lords.

Astronomy and Christianity not Inconsistent.

The Catholic and Apostolic Church.

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